

THE SPIRITUALIST AT WORK.

DEVOTED TO THE BEST INTERESTS OF HUMANITY. PROGRESSION HERE AND HEREAFTER.

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A NIGHT ON THE BEACH.

BY J. W. POWERS.

'Tis midnight, and alone I stand
Beneath the moon's pale ray;
The waves are breaking on the strand,
And lovingly they kiss the sand,
Then melt in snow-white spray.

I'm standing 'neath the bending tree
That leans out o'er the deep;
I'm looking downward at the sea,
That seems a pillow waiting me,
Inviting me to sleep.

And I'm so weary of life's cares,
Corroding in my breast,
That all life's hopes, and all my prayers,
Are, that I may escape their snares,
And lay me down to rest.

On my aching head might rest,
While I no more would weep;
And murmuring waves, with snowy crests,
Would weave a shroud above my breast,
And cradle me to sleep.

The winds would hollow out a grave,
Where I might be at rest;
Reposing in some rock-bound cave,
Lulled to repose by murmuring waves,
That roll above my breast.

Great bars of burnished silver lay
Before my famished eyes;
I know it's but the moon's bright ray,
But strange—sweet voices seem to say,
Go grasp the shining prize!

And I would grasp the wealth untold
Within my trembling hand;
But oh! I feel the waves so cold,—
They drive me back, then outward roll,
And leave the trackless sand.

My brain reels with a mad desire;
Some power has stopped my breath;
The waves so cold have turned to fire,—
They shriek and hiss, leap higher, higher,
To drag me down to death.

The clouds that seemed like angels sweet,
Are black o'er all the sky;
The black waves rolling at my feet
Shoot forked tongues of fiery heat,—
They know I cannot fly.

I'll drive the demon billows back,—
They shall not take my breath;
They'll lure me, in their hellish track,
To fiery isles, or caverns black,
And glory in my death.

The clouds that roll above my head
Are mirrored in the flood,
There's ghastly shapes of people dead,—
Some of the clouds are streaked with red,—
The moon has turned to blood.

They're gone,—all gone; alone I stand
Beneath the moon's pale ray,
Just where the water meets the land,
I see my footprints in the sand,
That the waves will wash away.

Chicago, Ill.

THE DISCUSSION.

[Continued from No. 25.]

THE CHRISTIAN'S DUTY IN REGARD TO SPIRITUALISM.

A Sermon by Rev. John Bakewell, Rector of Grace Church, Topeka, Kansas.

Text used by the Rev. J. Bakewell:

Deut. xviii: 10-14.—There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all these things are an abomination unto the Lord. * * * Thou shalt be perfect with the Lord thy God. * * * For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners; but as for thee, the Lord thy God hath not suffered thee to do so.

Text used by E. V. Wilson, in THE SPIRITUALIST AT WORK:

1st Corinth. xiv: 1, 27, 29, 30, 32, 33.—Follow after Charity and desire spiritual gifts, but rather that ye may prophesy. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. Let the prophets speak, two or three, and let the others judge. If anything be revealed to another that sitteth by, let the first hold his peace. And the spirits of the prophets are subject to the prophets. * * * For God is not the author of confusion, but of peace.

J. B. I desire earnestly that you should not misunderstand me. I do not say that the phe-

nomena of mesmerism or animal magnetism are the work of the devil. If there is anything in them of an unusual nature, it comes undoubtedly under the operation of natural laws. As such, it is proper enough to investigate them; and in such investigation, if undertaken in a Christian spirit, there can be no danger. But the moment these phenomena are produced as the results of magic, or attributed to the agency or presence of spirits, and practiced by persons who regard Spiritualism as a new Gospel, seeking revelations and comfort therefrom, and not from the word of God, making this their religion, ascribing to it and to the philosophical system built thereon, that moral power for good that belongs only to the Bible—the moment this transpires, all Christian people,* and all moral people should abhor it as destructive of Christianity, and indeed, of all morality.†

I am not here to discuss the character of these phenomena, or to state whether I think them illusory or real. One thing I will say: They are either illusory, or are produced by the operation of some unknown natural cause, or they reveal the working of evil spirits. Certainly these things as presented to us by Spiritualists, are not of God, neither are they in any respect analogous to the Christian miracles. They are not of God, because God does not work in the dark, nor is there anything divine about them. There is nothing in them to do us any good, nothing to make us purer and more self-denying, nothing to help us or lead us nearer to Him. On the contrary, as proven, by a thousand cases, they lead away from God and undermine the Christian faith. Neither can we have reason to believe that they are produced by the spirits of the departed. According to the express statements of Holy Writ, the good and the bad go to their own place, they never come back until the resurrection. The instances of their return mentioned in the Bible are manifestly exceptional, and are clearly seen from the context to be of an extraordinary and miraculous character. And we assert that, upon all correct principles of interpretation, these instances are utterly inconclusive as proof that the spirits of the dead do ordinarily return to earth, when carefully set over against the many statements direct and indirect, that they have no power to do so. I wish I had time to elaborate this point and cite passages, but it is not possible within the limits of this sermon.

E. V. W. In the above remarks J. B. upsets all that he said before, and requires but little thought from us. Now for a moment let us see how J. B. stands before the reader. 1st, J. B. says "they are prohibited by the law of

* Spiritualism, in the opinion of Robert Dale Owen, denies: 1st, The doctrine of original sin. 2d, That man can be justified only by the blood of Christ. 3d, The doctrine of righteousness by faith. 4th, The existence of the devil. 5th, That miracles were wrought to prove the divinity of Christ. 6th, The plenary inspiration of the writers of the New Testament. 7th, That death is the punishment of sin.—*Atlantic Monthly* for December, 1874.

† In the same connection he says: "If belief in these tenets is essential to constitute a Christian, then is Spiritualism opposed to Christianity." Comment is unnecessary.

† It is well known that the doctrine of spiritual affinities is a prominent principle in that system which has been built upon Spiritualism, the Harmonial Philosophy. According to this doctrine a man may have a spiritual affinity for a woman who is not his wife. As men and women are now constituted, the tendency of this is to nullify the marriage relation.

God." 2d, They are the work of the Devil. 3d, That there is no evidence that they exist. 4th, That they are the results of tricks. 5th, I have not attempted to expose these tricks. 6th, "I do not say they are the works of the devil." 7th, It comes undoubtedly under the operations of natural laws. 8th, As such it is proper enough to investigate them in a Christian spirit. 9th, But the moment these phenomena are produced as the result of spirits, and practiced by Spiritualists, then it is wrong. 10th, That the moral power for good belongs only to the Bible, and all moral people should abhor Spiritualism as destructive to Christianity.

Thus we show up this last thunderbolt to be a hodge-podge of statements, full of contradictions and wanting in argument, full of sophistry and calculated to deceive, simply because it comes from the Church. Had it emanated from Spiritualism, and had it been written by one of our preachers, it would have been called bosh. Hear him, J. B., "I am not here to discuss the character of this phenomena, or to state whether I think them illusory or real." In the next instant he says, "They are either illusory or are produced by the operation of some unknown natural cause, or they reveal the working of evil spirits."

Well, we now have a concession from you that there are evil spirits, hence you believe in good spirits, therefore you concede the whole problem of spirit control, and leave us, the Spiritualists, the right to do as we please.

Your next point, "Certainly these things are not of God, neither are they in any respect analogous to the Christian miracles." Now, we propose to answer this statement. "All things were made by him; and without him was not anything made." John i: 3. "For by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by him and for him." Paul to the Colossians, i: 16. "I am the Lord, and there is none else, there is no God besides me, * * * I form the light and create darkness, I make peace and create evil. I am the Lord and there is none else." Isaiah xlv: 5-7. "What, shall we receive good at the hands of God, and shall we not receive evil?" Job ii: 10. Are these things of God? We answer, J. B., that the Bible is against you.

Now the next point, "Neither are they in any respect analogous to the Christian miracles." We will point out a few of the phenomena peculiar to Spiritualism and see if they resemble the miracles of Christ and the prophets. We heal the sick, speak in unknown tongues, prophecy, matter moves without contact with human aid, the dead are raised and devils are cast out, the handwriting appears on the wall, or slate, or paper. Are these analogous to the miracles of the New Testament? We hold they are, and are produced by the same law. So far as the Christian miracles are concerned, we have never heard that they ever performed any; we have heard that they have tried and failed. We know that they have borrowed many, and cannot repay them. "They are not of God, because God does not work in the dark." We

refer to Gen. i: 1, 2; here we find God working in darkness. God worked upon Abimelech in the dark; the dream of Jacob in the dark; God wrestled with Jacob all night; Jacob saw the angels descending and ascending in the night; Samuel appeared in the night; Mary was overshadowed in the night; Joseph dreamed in the night; Jesus was born in the night; the magi followed the star in the night; the resurrection of Jesus was in the night; the stone was rolled away in the night; Jesus walked upon the water in the night; Peter was taken out of the prison in the night; the betrayal and scene in the garden of Gethsemane, a night scene; and many others besides these. Does God work in the night?

In regard to the foot note referring to spiritual affinities, we can only advise the reader to read Solomon's Songs, the Beecher trial, the 24th and 25th chapters of Deut., and he will find that the principle is of the Jew, the practice is Christian, and if any of the interests is attached to us Spiritualists we have received it as an ante-natal influence, but are outgrowing it. And when we refer the reader to the fact that Samuel, Moses, Elias, Jesus, and others returned after the stroke called death we have overthrown the whole structure of this wonderful sermon.

J. B. Another thing about spirits I wish particularly to say, inasmuch as few realize its truth. There are spirits constantly around us, but they are *not* the spirits of the dead. While Scripture does not say one word about the presence of the dead, it does assert this again and again in respect to the angels. Angel appearances crowd the Bible as thickly as bright stars the firmament of God. And God's angels are about us now. "They rejoice over one sinner that repenteth." "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

E. V. W. "There are spirits constantly around us, but they are *not* the spirits of the dead." What authority can you give us for this statement. Your *ipse dixit* amounts to nothing, while the declaration of Paul, so frequently quoted, and the command of John, to try the spirits, remain. We feel, however, like applying Rev. xxii: 8, 9; here the angel testifies who he was. Hear him: "See thou do it not, for I am thy fellow servant and of thy brethren, and of those who keep the sayings of this book." Again, in Rev. i: 18, we find the angel that controlled John on Patmos was one who had died. "I am he that liveth and was dead, and behold I am alive forever more." Here, then, we find that John, James, Paul, Peter, Jesus, and Samuel all say and know something about the dead.

J. B. And according to Scripture, angels of evil are near us, too; lying spirits, who seek to seduce men from the faith, accursed emissaries of him who "goeth about seeking whom he may devour." "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits* in high places." Now good angels cannot be concerned in these dark doings, and if they were, might we not say with St. Paul: "Though an angel from heaven preach any other Gospel,

* Marginal reading.

let him be accursed." If then, these things are to be ascribed to spirits at all, it will not take long to decide what kind of spirits are likely to have a hand in them.

E. V. W. In regard to the statement that angels of evil and good are near us, we can only say, they are the agents of God or are not. If his agents, when out on his commission, they are not to be opposed. If not under his control, nor subject to his will or direction, then a former argument we have offered meets the whole case. In regard to St. Paul's statement, "Though an angel from heaven preach any other Gospel, let him be accursed," we will now quote the text in full: "But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i: 8, 9. What was that gospel? You will find it in 1 Cor. xii-xv.

J. B. But to return; as to the character of these phenomena, whether real or illusory, it is not necessary that I should state my opinion. I am not here for that purpose. Such a statement would not be relevant to the point at issue, and would involve much discussion. Discussion is precisely what the Spiritualist wants. He will ever be the gainer thereby. He courts investigation, *provided you will submit to his conditions.*

E. V. W. "As to the character of these phenomena, whether real or illusory, it is not necessary that I should state my opinion. I am not here for that purpose. * * It would involve much discussion." What is the object of your discourse? Are you not discussing? You are right when you say it is precisely what the Spiritualists want—discussion. You are right. We demand it; and here is a concession on your part, of your weakness. And our "conditions" are these, an open field, a fair fight, and no odds.

J. B. But I will not consent to witness these things with my sight obscured by turning down the light, my hearing deadened by the sound of music, my sense of touch crippled by having my hands held, and my mind confused by that sense of mystery which oppresses us when we come under the influence of superstitious feeling. I will not consent to these things, not because I am afraid, but because to witness them would be of no use, and do me no good; and, more than all, because I fear God and will not participate in that which he condemns. I will not expose myself to the temptation of the devil, who has undoubtedly used these things, whether real or pretended, to unsettle the reason of many a nervous and sensitive person, and to ensnare the souls of thousands while he represents himself as an angel of light.

But I must bring these remarks to a close, and in doing so let me lay before you in a familiar and friendly way, what I conceive to be your duty in regard to Spiritualism:

Do not imagine that you are called upon to decide in some practical way, whether there is anything in Spiritualism or not, or whether these things are real or illusory. If real, they cannot give you anything better than what you possess in the blessed gospel of Christ; in either case, they are contrary to the will of God.

I advise you, as your pastor, not to countenance these things, nor to participate in them. Would you have gone to consult familiar spirits had you lived under the Old Testament dispensation? Certainly not, with such a plain text as this before you. But, you say, King Saul went. Yes, he *did, after he was forsaken of God for his sins.* It will be time enough for you to go when you are in like circumstances.

E. V. W. These things will go on whether you consent or not. The lights will be turned down or up, as it pleaseth the spirit; music will be continued, and we do not ask you to consent to these things; only we ask you to give us the sign, and we will believe. That you have listened to them enough to arouse your ire is quite evident, hence this sermon. Your fear of God has not prevented you from bringing the whole subject before your people and the world, and your effort to shun the devil has thrown you directly into his hands. Your counsel to your flock will only tend to create an interest in these things, and your advice falls to the ground a dead weight. For one truth spoken by our mother or father from beyond the stroke called death, is of more value to the true loving man and woman than all the prayers ever offered in the house of prayer. Your reference to Saul and his being forsaken

of God is somewhat stale, when we reflect that the righteous Samuel said to him, "Tomorrow shalt thou and thy sons be with me," and we opine that the Rev. J. B., Rector of Grace Church, Topeka, Kan., will rejoice to see the day when he will be with Samuel the prophet.

J. B. But, you say, my motive is a different one, I want to investigate. Hundreds have gone for the same purpose—and have—become—Spiritualists.* You cannot afford to run such a risk.

Were these mediums professional jugglers, there would be no more harm in witnessing their performances than in attending any exhibition of legerdemain. Or, if persons were to get together and seriously seek to find out what laws of nature are involved therein, there would be nothing wrong. But to assist in producing these things on the basis of Spiritualism, is a very different thing.

Do not allow a morbid curiosity to influence you in the premises. What was it brought sin into the world and all our woe? Curiosity, first entertained, then yielded to by Eve. Is not hers clearly a case where curiosity was a suggestion from the evil spirit? Let it not be so in your case. We repeat it, that the ranks of Spiritualists have been recruited from the curious, and from those who fancy themselves investigators.

E. V. W. Well, surprises never cease, but this statement of yours caps the whole thing, and gives to the Spiritualists the argument. "Hundreds have gone for the same purpose—and—have—become—Spiritualists. You cannot afford to run the risk." Now you are honest, J. B., you are converted, not convinced; you yield the argument, and give up in despair. If these mediums were jugglers or exhibiting legerdemain, there would be no harm involved in it, or in your visiting them; but so soon as the law defines what it is, then shun it, flee it, leave it, for it will not do to assist in producing any proof of life beyond the grave. Why? Because every spirit or angel returning from beyond the grave, declares your God, your Christ, and your Devil a myth, and man a progressive creature here and hereafter. In regard to Eve, but for her, your religion, your church, would not have been, and yet you blame her; her curiosity gave you Jesus, and the same spirit of inquiry will lead the Adams of your Church to inquire of our Eve for the light that will make them become as Gods, knowing good from evil—ours the good, yours the evil.

J. B. But you reply that you are proof against the doctrine, and will not be satisfied until you have investigated for yourself. "Let him that thinketh he standeth take heed lest he fall." It may be that you are proof against it, but suppose some person of a morbidly sensitive temperament should be led by your example to attend a seance, and become in the end a Spiritualist, would you be entirely free from blame? What possible good can investigation do? Has exposure stopped these things elsewhere? Did it shut the mouths of those who, in the opinion of one of the leading Spiritualists in this country, acted a deceptive part in the so-called materialization of Katie King? Be assured that if one thing is exposed another will take its place. The problem whether man can deal with spirits is as old as the world itself, and no earthly power can put an end to attempts in this direction. To be successful in doing so you would have to change human nature. And, oh! beware, lest in seeking to do so, you become partakers in other men's sins.

Finally, what is the conclusion of the whole matter. Let me entreat you, each for yourself, to find it in these words contained in our text, "As for thee, the Lord thy God hath not suffered thee to do so."

E. V. W. And now we close by calling the attention of the reader to the fact that J. B. has become alarmed at the progress made by Spiritualism, and its effect on his Church. He sees in the future the unordained in the place of the ordained, he recognizes the stern logic of the law, that an intelligent, educated people need no teacher, that once the fear of hell is

*This result has happened, not, as some say, because Spiritualism needs only to be investigated to be proven true, but partly because these persons were not on their guard against a fallacy referred to a moment since, viz.: that Spiritualism must be regarded as true if these phenomena cannot be explained, and partly because they were, in no sense, prepared to investigate. Not one person in a thousand is capable of investigating properly. This office requires scientific knowledge and acumen, acquaintance with the laws of evidence, skill in elaborating hypotheses, a cool detective spirit of analysis that is thrown off its guard by no manoeuvre or blind, overlooks no possible clue, and neglects no possible precaution.

removed from the minds of the masses, the love of the good and the beautiful takes its place. He sees the green fields of Spiritual progression taking the place of his aristocratic and materialist heaven. J. B. and all who preach Jesus Christ and him crucified, feel the approaching day of doom and already recognize the judgment that is theirs, Depart ye false teachers. Go to those that have come to me in soul and truth, and when you have learned of them the ways of peace, then come unto me and I will give you rest. Exposure has not stopped our mouths, nor will it, for there cannot be any exposure of the truth. The Katie King materializations are facts, and all who had to do with that put-up job are paying the penalty of the outrage then and there committed.

"The problem whether man can deal with spirits is as old as the world itself, and no earthly power can put an end to it." Why, then your sermon is a failure, your time lost, and your last remark an encouragement to your people to go and inquire of that which is eternal. "As for thee the Lord thy God hath not suffered thee to do so." This is your conclusion, and yet the fact of your sermon says that your people have done so, that Spiritualism is in your flock, and that you have taken this method to get rid of it.

"And the spirits of the prophets are subject to the prophets, and always will be, for God is not the author of confusion, but of peace."

For the Spiritualist at Work. THE MORAL RELIGION OF SPIRITUALISM.

BY H. S. BROWN, M. D.

Christians, give us a decent book,
Let truth shine out from every nook,
Not obscene, barbarous, or vile,
Nor deceiving, like villains smile.

It is time all Spiritualists were united, and in one voice demand of the Christians a decent text book, one that can be read by matron or maiden, in every sentence, without blush or shame, in any company, and that any person can quote from without being imprisoned for obscenity, as was George Francis Train, for quoting the Bible; nor contain a chapter so obscene that a pious school teacher would whip his scholar for reading it when requested by said teacher to read a chapter, as has been done in a New England public district school.

Shakespeare has had its obscenity taken out and the text book of the theater is made chaste and civilizing, while the text book of the Christian is as obscene and barbarous as were the priests, writers, and principal authors of our present Bible, in the ages of the Constantines, and the dark ages which followed. Burns' poems have been cleansed of their obscenity, and his works are fitted for the parlor. Ancient histories are fitted for our present civilization in the same way, yet all their truth and beauties remain. This age has purified every department of literature except the Bible. Shall we longer tolerate the vulgar expressions of a set of priests and authors who are pronounced liars by every good historian of those ages? Remember we have no copies of the Bible older than the age of Constantine, and it was fashioned to make that dark and gloomy series of ages which commenced about his time.

"He that is filthy let him be filthy still," is not the correct sentiment of this age; it says, Let the nasty fellow be washed clean, and the book be purified that recommends the filthy to remain so. It would extend this article beyond the limits allowed in your paper, for me to quote the obscenity of the Bible texts. Persons wishing to see them in compact form are referred to Train's papers, that caused his imprisonment. Persons wishing to see the self-contradictions of the Bible are referred to the *Banner of Light* office, for a pamphlet by J. P. Mendum. There is no good excuse for these vile deceptions. There are no copies of the original writings by the sainted authors, nor anything like them, for we have abundant proof by the best of Christian writers and others, that the Scriptures were corrupted and altered in language and sentiment, and every fair-minded person has a right to suppose that all contradictions and obscenities are the work of the scoundrels who altered the original writings and palmed them off as the true Bible, and no persons will be in favor of the present Scriptures except the Bishop Onderdonks and Glendennings, and their friends, who are in favor of lechery, and those who agree with St. Jerome, that deceiving and lying are virtues. Theologians are constantly quoting from God's

word, as they call it, texts which do not mean what is said; then they go on to tell what is meant, but scarcely any two agree exactly as to what God did intend to say. This is a fraud that if God does not see fit to correct, we must conclude he has given the common sense man the power and knowledge to do it, and it becomes his duty to make the Bible chaste in expression, and all the texts agree with each other and with the known truth. God has given the spirit medium and the scientific truth seeker the power to do this, and to stop the everlasting theological nonsense that preachers make out of the vulgar, obscene, and contradictory statements of their Bible. Much has been done already to correct public opinion on this subject; but its profane and bawdy texts remain.

Spiritualists, it is your duty to unite with others to prevent this Bible from being read in the common schools; get the obscene texts, scatter them among those who wish to impose this upon the children. G. F. Train was one of the first to be imprisoned in the last few years, but he will not be the last. Theological Christians are thirsting for empire and the blood of innocents, and they will drink deep before they will surrender their falsehoods and adopt truth, justice, and purity as their guides or permit others to adopt them.

For the Spiritualist at Work. LETTER FROM BATTLE CREEK, MICH.

BY MRS. L. E. BAILEY.

On Sunday, June 27th, the Spiritualists of this city held a grove meeting at Gognac Lake, about one and a half miles distant from the city. The lake is a very beautiful one, situated in a most delightful spot; close by its banks there has recently been erected a large and commodious hotel, which is daily thronged with guests from this and surrounding cities. Mr. Shurby, the gentlemanly proprietor, has fitted up the grounds amid the tall forest trees in a most charming manner, and also erected a rostrum and comfortable seats, for the benefit of any orations or gatherings of religious societies which may chance to select this romantic spot wherein to worship nature and nature's God.

Dr. J. V. Spencer, President of the society, presided with his usual dignity and grace. Bro. Stewart, of Ind., opened the exercises with prayer. Prof. Lyon, of "Hollow Globe" renown, then delivered a short address, having progressive unfoldment in view in its primary processes.

He had implicit faith in the great and mighty machinery which is steadily working and shaping destinies all over this broad earth. If progressive unfoldment meant anything, it meant everything, from the lowest forms of life up to the very highest throughout the universe. If we ever get to heaven the pathway leads right through this lower existence. The great scales of justice and real merit, which in the Spirit realm weigh motives, never stop for kings or queens; these distinctions are lost in the distance, and the individuality of people only considered.

Every individual possesses inherent rights, one as good as another. He was entitled to all the elements and privileges that anyone has a right to; theirs in turn are just as good as mine, and by virtue of our individuality we are permitted to ascend to the highest point it is possible for man to attain.

Do not flatter yourselves that you are going to have a smooth pathway; the road is rough, and beset with many thorns, but the reward sure.

Giles B. Stebbins said he was pleased to meet with the friends of Battle Creek once more, and that, too, in such a beautiful and delightful place. He believed in joy and recreation; thought it a duty to be cheerful as well as grave.

He considered it quite as profitable to assemble in such a place on Sunday for this purpose as on any other day of the week; not only were we gathered together for amusement and recreation, but for instruction as well.

He thought it a sublime fact that the mother of Jesus was a humble woman; and though the son of a carpenter, yet was he a most wonderful man. So may you, some of you, though sons of carpenters, become great. He greatly admired the fact that God was no respecter of persons or positions. The old conception of a personal God was fast dying out, nor was it proclaimed from the pulpit as in former times.

Just in proportion as this great infinite source is incomprehensible to us, so are we incomprehensible to ourselves. The golden gates are not barred, but stand ever open, ready to admit every individual having this self-same spark of divinity.

Spiritualism is not a new thing, you find it running through every thread of being, every page of book. It is not strange; where you find the bravest, truest, finest natures, there you also find the greatest possibilities for unfoldment; therefore it is not strange that the knowledge of Spiritualism has come to us. As we repudiate all creeds, so do we become independent and more spiritualized, costs nothing.

Spiritualism, it has been said, develops, and is worth just what it costs; but the time shall surely come when it shall be said of free-thinkers, Behold how pure and true their thought, how great and grand their mission. It is true we make mistakes and pitiful blunders, too, sometimes, because we are human; but we will not confine life to narrow-mindedness and bigotry. It is surely high time when a new element was engrafted into the life force of men and women.

Not only are we to revel in these grand delights of liberalism, but we are to enter into the life of every individual, even of those in the lowest paths of life, and seek to encourage each high and noble inspiration, all labor, all relations and aspirations of our fellow mortals; then, when we pass out of this life, all men can truly say of us, that the world is the better for our having lived.

Prof. A. B. Spinney, of Detroit, delivered the afternoon lecture; subject, the Immortality of the Soul. He proved conclusively that spirits do live and exist in another life, through the phrenological and physical laws of our being, and explained how the brain was acted upon by force of electricity of spirit or divine life beyond, as seen in clairvoyance.

He had lived a materialist for many years, but ever dissatisfied, had searched the Bible and Spiritualism to obtain a firmer faith in immortality; but when he came to fully understand the natural law of electricity acting upon the brain, he then began to love the Bible and the divine truths it contained. No matter how crude or without idealism we find the lower forms of life, even where there is no knowledge of a Great Spirit, yet still we see they universally sense the fact of immortality of the soul. The electrical currents are the connecting links between mind and matter. As finite spirit can communicate with the infinite, so can spirits communicate with each other.

Dr. Spinney's utterances were very eloquent and earnest, but exceedingly rapid and wholly inspirational.

Giles B. Stebbins offered the following resolution at the close:

Resolved, That we tender our thanks to Mr. Shurby, the proprietor of this hall and ground, for their use, and the fine order he has maintained.

Elder Stewart lectured at Stewart's Hall in the evening, upon scientific subjects, which showed much culture and research on the part of the speaker.

For the Spiritualist at Work.

THE FOOLISHNESS AND INCONSISTENCY OF CHRISTIANITY.

BY M. L. SHERMAN, M. D.

The advocates of the Christian mythology contend that the Jewish Bible is the inspired word of God, and that it is infidelity to disbelieve its teachings, the same as to deny the authenticity of the New Testament. They also contend that the Bible speaks in positive terms of the coming of Jesus, the true Messiah; ask them for proof, and they will quote such passages as the following, "The seed of the woman shall bruise the serpent's head," and that "a virgin shall conceive and bring forth a son." These passages and a few others found in the Old Testament, they contend, have a direct bearing with regard to the coming of Jesus. Ask why the Jews did not believe in Jesus as their promised Messiah, if their Bible is so plain upon that subject, they will answer, the Jews were blind or ignorant regarding the teachings of their own Bible. I would ask how should the Christians know so much more about the meaning of the Jews own writings than the Jews themselves?

The Jews deny *in toto* any revelation whatever of Jesus the Nazarene in their Bible. Why the Christians believe in the authenticity of the Old and New Testament as a true rev-

elation from God to man, and deny the teachings of the Jews to-day as one of their own faith, is a query in my mind. The writings of the Jews have been accepted as holy, and yet they deny them the right of salvation, because they do not read their own writings the same as they (the Christians) do. If their Bible is not a true revelation to those who wrote it, and they are not able to interpret it right, how can it be a revelation, second-handed, to the Christian world? A revelation is only to the first person; after that it is only an account of something which that person declares was revealed to him. If this revelation was only given to the Jews from their God, and they cannot interpret it rightly, is it possible that the Christians can give a truer interpretation of the revelation than the Jews who received it? The revelation of the Jewish Bible, if it is a revelation at all, positively declares that there is but one God, and he is a just God, and a Savior, and with him there is none other. The whole tenor of this Bible goes to prove that there is but one true God and Savior, and there is not the least intimation given throughout the Jewish record of a trinity, or triune, or three Gods in one. "One God and Him only shall ye serve," is inscribed throughout the Jewish Bible in language too plain to be misunderstood.

For Christians to say that there is the least intimation given throughout the Old Testament of the seed of the woman, or of a virgin bearing a son, who was to be in partnership, or co-equal with the Jewish God, is absolutely false and without the least foundation whatever, and they ought to be ashamed to steal the Jewish Bible and make it their own, as they did most of the New Testament, from the writings of the various nations of the earth. There is no agreement whatever between the God of Moses and the Christians' pretended God of the New Testament. One God says, "An eye for an eye, and a tooth for a tooth"; the other says, "I tell you nay, render not evil for evil, but overcome evil with good." Now the Christians can never harmonize these two opposite doctrines, any more than they can harmonize the testimony of Henry Ward Beecher, as he gave it to the court in his late trial, with eternal truth.

I think Beecher told a wilful and deliberate falsehood; and I also believe the Christian world stole the Jewish Bible and coupled it with the New Testament for a cloak to cover their damned hypocrisy. Yours for all truth.

Adrian, Mich., June 30th.

For the Spiritualist at Work.

A TEST.

REPORTED BY THE MEDIUMS' PROTECTIVE COMMITTEE.

NEW YORK, July 10, 1875.

This lady, Mrs. S. A. Lindsley, pretended she could answer closed letters without opening them, causing said answers to come within them on previously provided blank paper. The committee prepared two letters, sewing them by her permission around the envelopes, which had been closed in the usual way. The thread had been previously charged with a weak solution of acid which would act on litmus. This thread was sewed once around, and the ends tied together and cut off short, so that it could not be untied and again retied. She took them home and returned them the next day answered, as she said, by the spirits. The thread looked to be the same, but by analysis proved to be different, giving no change of color to litmus. By measurement, the thread was different in size and length, showing that deception had been practised.

There are many chemical salts that can be used in tests of this kind, and the committee suggests that parties applying to mediums who answer sealed letters, avail themselves of them. It was resolved at a meeting of the committee that a report of the above case be furnished to THE SPIRITUALIST AT WORK, *Banner of Light*, and *R.-P. Journal*, for publication.

J. B. NEWBROUGH, Ch'm'n.

P. S. Our committee is now in communication with many genuine mediums, and hopes and believes that, ere long, the Spiritualists can witness, under test conditions, very astounding manifestations. We have provided the telegraphic test (*a la* Prof. Crookes), galvanometer, mirror, thermometers, for testing trance power, chemicals for materialized garments, microscopes, etc., and we find plenty of mediums willing to enter into the matter earnestly and religiously. Yours, etc., J. B. N.

For the Spiritualist at Work.

THE TWO ADAMS.

BY T. H. STEWART.

BRO. EDITOR: The first man is of the earth *earthly*; the second man is the Lord from heaven. Bible commentators, and 1 Cor. xv: 47. Theologians generally claim, from the above Bible saying, that the first man was Adam, and that the second man, the Lord from heaven, was Jesus Christ, the son of the virgin Mary.

As there is no history except the Bible to prove either, to the Bible and science we will go for proof. The possibility of God, or evolution, producing a man and woman, called Adam and Eve, as in Gen. i: 27, and not from that other writer in Gen. ii: 22, where the Eve was made out of a rib.

Science, or Darwinism, forces us either to admit the facts of procreation, that the race of mankind did not spring from one pair, called Adam and Eve, originating all at one place, composed as we now are, of an almost endless variety of forms, shapes, and colors; but from the lower forms by gradual evolution or development.

If Adam and Eve were made by a special miracle or providence of God, about 6,000 years ago, from dust, or earth, air, and water, let us inquire of Science the possibility of such a phenomena taking place under natural law. By way of analogy, we will refer to the second man, the Lord from heaven, Jesus Christ, and in the sequel of this article close on Adam.

Jesus Christ, the son of Mary, was the very God, or as the creed of the Catholic Church says, The blessed virgin Mary was the mother of God, the very God, the Lord; or Paul, in him dwelt all the fullness of the Godhead bodily; or H. W. Beecher, in Jesus Christ was all my God made manifest.

Who was the father of Jesus? is the great question to settle. According to Luke ii: 48, Behold thy Father and I have sought thee sorrowing. It is an old adage that it is a wise child that knows its father. But we pity the mother who does not know who is the father of her child. Luke, and most of folks, would say, from the reading of this verse, it was Joseph, etc.

But, for the credit of Mary, and the trinitarian creed of Christianity, we say, No; but it was God. Luke i: 31. Behold thou shalt conceive in womb, and bring forth a son, and thou shalt call his name Jesus, the son of the highest. 34. Then said Mary unto the angel, how shall this be, seeing I know not a man (as to copulation or coition)? Did Mary lie, or did she tell the truth? We come to the rescue, and answer, She may have told the truth, and been an innocent virgin, not knowing man.

Nature has no abnormal or fungus growths on any of her organisms. It is all variety in unity. It is all nature's God and nature's law that produces everything that exists. The fungus growth is in the ignorance of man's bigotry and superstition, who is always limiting God on the one hand, by crying out miracle, supernatural, just as though anything could occur outside of nature; or, as though some M. D., like some D. D., had measured nature in all her intricate and unknowable forms.

The vegetable and animal shows conclusively that certain organisms are mongrels, hermaphrodites, and hybrids, and that a *unus* may become a dual, or even a trinity, or that an Adam or an Eve, or some other human beings, will yet be made by art or machinery. That through chemistry yet to be learned, the infusoria of the confoid will be moulded into fish, or the monad into insects, or the animalculæ into relinsects or man. And in these days of the great reluctance of our better halves to propagate the race of mankind, Adams will be made, or Eves formed, by the motor power of electricity. As in a recent case of surgery that came under my knowledge, an embryo or foetus was removed to save the chastity of a virgin, who yet lives. This was what some M. D. might call a false embryo, but we claim that no miracles or anything supernatural takes place or occurs.

We wonder not that the Church of Rome has declared the Immaculate Conception of the Blessed Virgin, or the Incarnation of Jesus. We will yet have reincarnation, and it will be no marvel to mankind. The Spirit world will yet teach us a new lesson of celestial chemistry: How to synthesize or dualize substance, from the ponderable to the imponderable, and *vice versa*, from imponderable to ponderable. The wonderful enigma of the origin of man,

or of the incarnation of Jesus, will all be made plain as Bible.

The germ cell of the tissue of animals or the pollen or fecundating dust of the flower, these spheroidal or elliptical bodies, contain the germ vesicle which can fructify and produce other forms of vegetation. The capio or capsula are but the ovary of the plant or tree, to propagate. The algae of the animal, or seaweed, the simplest form of conifer, or these monads, are elongated cells which form the fibers or tissues, multiply by sections or granulations.

Fermented flour will change to living insects. The Venetian fly trap will metamorphose the insect back into the vegetable. The oyster and cactus plant propagate themselves, and it may be said as an aphorism, There is not anything impossible with God.

Kendallville, Ind.

A REPLY.

FRIEND AND BROTHER EDITOR: We are always anxious to respond to the request of mortality, when questioned by reflecting minds and not by hypocritical ignorance, that seems to convey a studious desire to create ridicule rather than to acquire information. Of this class of mundane critics is the writer from Adrian, touching a communication to W. B. This gentleman assumes to be an "embodied material compound only," and yet wishes to inquire from the invisible sources of power. That he ignores particular specific information, he states: "I contend that there is no law in man's nature by which he can comprehend or explain anything that has an existence, unless it is composed of material substance." We would kindly ask the critic, if he comprehends himself? Is his mind material substance? Can he explain why the invisible mind works, when his physical body sleeps; why the body is only partly obedient to his mind? That there is an evident union of two powers, in antagonism, an apparent attachment, and yet a dislike, one ever wishing to be liberated from the other, and yet fearing the severance. He knows that through the body, or frame, the mind acquires knowledge, by feeling, and reflection, and yet he is conscious that he only observes the reflected images of creation on the retina of the body's eye, and only by contact of his frame with the object reflected, does he know of its existence—can this querist tell *what the power is* that is gazing upon the retina and operating upon the frame? Is it a material substance, or an invisible power? Say, child of earth, what is it, and the law that directs its researches?

A thinking, gifted poet, said, "The proper study of mankind is man," and we respond, that the most difficult study of mankind is man; the ultimate of created forms, the greatest enigma on earth; a machine of wonderful power, under the guidance of an invisible force, demonstrating pride, vanity, ignorance and folly, having no end in view but what is based on extreme selfishness and egotism, aiming to place boundaries to creation, before he has learned self-control, or acquired the alphabet of his own existence. Man ever wishes to be considered greater than he is, hence the suggestion, "learn to know thyself," and when you have acquired that knowledge, you will comprehend all laws and equal the Founder of creation. While man walks the earth plane, he is predestined to acquire material knowledge only through feeling; he cannot comprehend the mental law, and the physical law in their separate and united functions. Experience alone teaches that pain, joy and sorrow belong to the material law, and the hereafter alone can reveal the law of mental force, with its limitations.

We commend to your reflective mental action, the phrases you have rejected. "Life existed before light and matter, and the creator of both." Soul communes with soul, and ever responds to sincerity. Seek our communion in a prayerful acknowledgment to our Founder, and obedient to His invisible laws we will instruct you, and lead your mind to understand that there are forces in creation that your material laws cannot comprehend, and that these laws are essentially necessary for the refinement of matter, particularly that matter that constitutes an *undeveloped brain*, that every human being relatively possesses. We object to critical arguments through the columns of a newspaper, and would prefer conversing with the Adrian skeptical writer through some media, when he has arrived at that stage that convinces him that there are powers existing beyond material laws to define.

PHILO.

New York, July 5, 1875.

The Spiritualist at Work.

CHICAGO, JULY 31, 1875.

"I am a man, and whatever concerns Humanity is not foreign to me."—TERENCE.

E. V. WILSON, EDITOR AND PROPRIETOR.

Letters and Communications for this paper must be addressed to E. V. WILSON, LOMBARD, DU-PAQUE CO., ILL., until ordered otherwise.

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ARE WE WORTHY?

Readers of THE SPIRITUALIST AT WORK, are we worthy of your patronage? Have we done our duty, and our whole duty before God and man? If so, then subscribe for our paper. It is true as steel to our cause, Spiritualism. It is honest in all that it does. It is a worker; and all through the coming year we shall work as we ever have done for the advancement of our cause. We are in need of well written articles on all subjects relating to mankind here and hereafter. We call for facts; proof that man is immortal. We need earnest workers in the field who live the truth and do it. We wish all success, and urge all to do their duty and do it well. If then, dear reader, you find us in the harness working out the problem of humanity and progress here and hereafter, and hold us worthy, please subscribe for our paper.

OUR POSITION.

In closing the present volume of THE SPIRITUALIST AT WORK, we feel it a duty to state our position clearly and fully.

1st. We hold to and believe in free speech, a free platform and a free press, without license to abuse.

2nd. We believe in the right of franchise to woman, and her right to have a voice in all that pertains to our common welfare.

3rd. We believe in monogamy and the family circle, and all the social ties of life.

4th. We believe in one God, a spirit in whom we live and move and have our being.

5th. We believe in work; hence we work and belong to a band of workers, and our mouth piece is

THE SPIRITUALIST AT WORK.

Terms, one dollar and ten cents per year of 26 numbers. Subscribe for it.

A CALL.

Readers of THE SPIRITUALIST AT WORK, we want each and every one of you to read this call. Read it carefully, and then ask yourselves if you are in debt to us for this paper. If so send us the money at once for we need it. And not only send what you already owe us, but renew for the second volume. If you do not want our paper, then set down at once and write us, remitting what is our due on receipt of our account, with orders to stop paper.

This number closes Vol. 1. We have kept our promise and published this paper one year. You that gave us your names in the beginning, and have not paid or ordered your paper stopped, please pay up and continue to help us.

And those noble men and women who came to our help, we thank you, and have done our best to meet your wants with mental food. God bless you for the help, and if our enterprise fails we assure you it will not be our fault.

Come then, let THE SPIRITUALIST AT WORK live; let every subscriber send us one dollar on receipt of this, and we live for one year more. Let every man and woman who reads this article, consider him or herself our agent and get subscribers for us. We ask it in the name of Spiritualism.

1874 ONE YEAR AGO 1875

This day, July 1st, in justification of ourself, of our cause, we issued No. 1, Vol. 1, of THE SPIRITUALIST AT WORK. The times were panic, money tight, and we in bad odor, and our best friends said to us, "You cannot succeed, and if you publish five numbers you will do far more than we believe you will." Well the year has gone by and this No. 26 completes Vol 1, and we have 2000 subscribers.

And now that our paper has outlived proph-

ecy and the bitter spirit, we ask our friends and readers to come up to our help, by renewing for THE SPIRITUALIST AT WORK, for we have been faithful to the cause, to you, to ourself. We have kept our promise to the letter in publishing this paper. We are going on with it for life or until we can go no further, and intend to make its columns open to the inculcation of the advanced ideas of the age. We intend to make our paper the Organ of Free Speech, and will admit to our columns the thoughts of friends and foes, in advocacy of principles. We will exclude from our columns everything of a personal character, when clothed in bitterness. The language of every writer must be respectful and free from spleen, slang or abuse. We do not expect, nor do we ask our correspondents to agree with us, or to follow out our line of thought, or do our bidding. We ask for short, spicy, well worded, soul thoughts on all subjects pertaining to the interest of humanity. We prefer well written articles on Spirit and Spiritual growth. Facts well authenticated will always be acceptable, and above all, we need subscribers, and hence ask you, dear reader, to subscribe for our paper.

No. 26,

Will close Vol. 1, of THE SPIRITUALIST AT WORK. One full year we have visited you through the columns of this paper; visited you in your homes, dear readers, with words of cheer. And in closing Vol. 1, we do not intend to part with you, but to go on, we trust for many, many years to come. We have all through this year toiled on to educate our readers in the truth as it is in Spirit life. We have told the truth in all things and given you our best thoughts, full of soul. And in doing this we have avoided the sycophant, and put forward the man. We have not received from the speakers and workers in the field the amount of help we expected, and yet we find no fault, for we have been sustained.

We now ask you to renew your subscription, beginning with Vol. 2. Send us this help and we will send you a Spiritual paper you will not be ashamed of. We have taken some three thousand subscribers during the year we have published THE SPIRITUALIST AT WORK, and we expect to retain two thousand of these, and feel that we alone are good for three thousand new subscribers through our own individual effort. Come then to our help. Remember our terms are \$1.10 for 26 Nos., \$2.20 for 52 Nos. We have on sale the Gospel of Health, the best book published in the interest of Spiritualism. 519 pages, over 100 illustrations, bound in cloth, price \$2.50, postage 35 cts. Buy it of Farmer Mary, it will pay you to read it. You can get the Hollow Globe of us, price \$1.50, postage 25 cts. Dr. Sherman, the author, knows more of the Earth's interior than any body else.

WHAT WE NEED.

Unity, harmony, truth, love for our cause, for the best interests of humanity.

We need clear-headed, far-seeing, earnest men and women, workers in the field of reform, who are willing to do their duty and their whole duty.

We need organizers, men and women with brains, who have not a hobby to ride; mediums, who are willing to take the stand under crucial conditions. We need a Spirit control, so positive and clear that there can be no mistaking the phenomena.

We need a delegation of men and women, true and faithful to our cause, who shall represent us in Philadelphia at the Centennial celebration of our nation's birth. We need every feature of Spiritualism represented. Let the artists of heaven and earth unite in bringing out every feature and design of life in either kingdom.

Spiritualists, we need unity not division, and above all, we need to let the world know just what we mean by the term Spiritualism.

So far as we are concerned, we are ready to define our position, and ever have been.

We need a Convention this fall, in which we may consider our cause, its wants, and what we are to do.

Let us up and to our work. Let us do our duty, and the angel world will help us.

THE ORDER EXCELSIOR

Is composed of men and women, good and true, who are pledged to stand by each other in all that is good and truthful. It has its watchwords, signs and countersigns. It takes twenty persons to form a working lodge.

We became a member on the 11th of July, 1875, and from what we have seen of it we like it. We intend to give more careful attention to this Order, for we feel that there is good in it. It is from the Spirit world, and we believe well calculated to benefit the cause we love so well.

All persons above fifteen years of age are eligible to become members. The officers consist of two Commanders, two Councilors, four Watchmen, four Detectives, four Guides, four Distributors, two Secretaries, two Treasurers, two Flag-bearers, two Madams Grundy, two Madams Gossip, two Chaplains, two Chiefs of Music.

The workings of the Order are impressive, earnest, and full of life, and calculated to create respect. We shall undertake to establish an Order in Chicago ere long.

We feel that the time is not far distant when we shall be able to know every true Spiritual man and woman, through signs, passwords, and grips. For further information apply to J. Slover or J. A. Sanford, Neenah, Wis.

WHAT OF THE NIGHT?

Brother, what of the night? How goes it with thee? Dost see the beacon light, high flashing to the very sky? Dost see from all around the answering blaze, from every valley and hill-top? Canst thou not see? Thine eyes are indeed closed; but now the scales are fallen from off thine eyes and thou now seest the truth as it is, and has been, and ever will be. Selah.

Brother, thou hast not worked in vain; thou shalt see, with others, the reward of thy labor, therefore with renewed hope and courage work on even to the end, for the light of Spirit life is dawning from every cloud, from every hill and valley. All, all, shall shout for joy, the day of deliverance is near at hand, and the truth, the very truth, shall be known, acknowledged, accepted, that shall make you free.

"The mills of the gods grind slow, but exceedingly" sure, therefore, fear not the issue, for all of the opposing forces have been called to the one point, the attack on their dearest citadel or stronghold. The armies of the various reforms have been gradually closing up, till the circle is nearly complete, and then with the scientific engine, truth, applied, the whole fabric built upon superstition and error, falls to the ground, and man and woman step over the debris free, untrammelled, like Adam and Eve after eating the fruit; know themselves as they are, recognizing each their own individuality; then shall they trace their pedigree, knowing from whence they came, whither they are bound, recognizing themselves as midway between the eternity of the past and the eternity of the future, the link in life, connecting the past, present, and future. What a glorious inheritance, and how like kings and queens ye may walk the earth, ye men and women of this age, and those of the past will learn of thee, and will walk in thy very midst, for we are necessities one to the other. Thus are each freed from the errors that keep us from the royal highway of progression on earth—in eternity.

This thought will be new to many of the children of earth; but, oh, the good you can do to those gone before, and in so doing you raise up with yourselves those who are attracted to you, this is through a law in nature not yet understood, but soon to be unfolded to man, thus coming into rapport with those progressive souls who can fully explain.

Work, work on, Brothers all, for soon the grand army of individualized women will add that to thy forces that no power can withstand, and the last enemy with all opposing force will be overcome. The morning dawneth, the light pursues the darkness, victory is ours, for death is conquered, and the grave has no sting.

From the BAND OF WORKERS.

OUR TRIP TO NEENAH AND MENASHA, WIS.

These cities are truly inland cities, beautifully situated on Fox river, 30 miles south of Green Bay. We spoke here three times and held one seance, giving great satisfaction. We gave many tests, and took sixteen subscribers to our paper. We found an intelligent community of Spiritualists, first class men and women.

On Saturday, the 10th, we were at a picnic and powwow at Bro. Stover's, at which we had a good time, eating, drinking, feasting, soul and body, on the good things of this world and the

Spiritual things of both worlds. There were a goodly number of mortals present with baskets well filled with the needful for the physical man and woman. There were also present legions of immortals, many of them visible to many seers present. These gave us cheer for the soul from the Land of the Hereafter, the home we are hastening to.

On Saturday evening and Sunday we lectured to large and intelligent audiences, who gave heed to our soul thoughts. Our visit to Neenah has resulted in good to all concerned. It has resulted in removing the prejudice that existed against us; it has restored us to the old confidence we held before our betrayal by our once friend, and resulted in good to our cause.

We shall visit Northern Wisconsin again ere long.

SPIRIT COMMUNICATION.

The following communication was given through a reliable medium, and speaks for itself. We commend it as a fair specimen of Spiritual teaching.

DEAR BROTHER MINE: How glad I am of an opportunity to address you through a medium. You know, my brother, the circumstances of my death, and the result to me of a kind deed; but you *nor* anyone else can know what I suffered. Aside from my physical torture, my proud sensitive nature was touched to the quick, and I rebelled in agony of soul that I should suffer thus through the sins of others. Why was I called upon to suffer thus, just at the time life was beginning to look bright to me; when I was looking forward to a home of my own, with new ties and associations, that would bless? I was so happy in anticipating what my life with S. would be, the true and honest heart that was mine, to cheer and bless.

Oh, my brother, I refer to the past to identify myself, for there is not a lingering thought left to me of regret, having advanced beyond all animosity and reproach. I was attracted here by my dear old friends, her father and mother; you know their kindness to me, and it was at their house, in the far-off Eastern home, that I left the form. They came to cheer and sustain their child, and I, from attraction, came also, and in so doing felt, through your letter to her, the life-lines of attraction from you to me, and thus it is ever, day by day extending and enlarging the circle of sympathy and love that binds kindred souls together in the golden law of love and life.

Thus, my brother, I come again in magnetic rapport with thee and thine, and let us evermore keep it a living link between our souls. But to return; you knowing the cause of my death, I felt bitter and harsh towards your neighbors, the C.s; it was human to feel thus; but Mrs. C. was not to blame, she suffered also through his sins; the violation of the laws of his body brought its reward, and he pays the penalty brought upon himself and upon us, first, physically, second, spiritually. We suffered from his sins physically only, and I passed into Spirit life with bitter feelings, and it was sometime ere my spirit was freed from the burden of sorrowing life.

Our angel grandmother came, she that had passed away years before, came to me and lifted me out of this feeling; and oh, the joy and happiness of the moment when I felt this good will toward all, even to them that caused me to come here prematurely, and I said, I will return to them and bless, and with every effort of my soul to help others in earth life, I was blessed. This is in harmony with the higher law of life.

Thus you see, my brother, that this law, obeyed on earth, lifts the soul up, bringing it into rapport with higher conditions. You will also see the extent of good that may be accomplished by those who are blessed with plenty. Who can limit its power when used in obedience to this law of soul relation of one to another?

You have experienced, dear brother, much in your own life, regrets for the course you took; but, brother, you erred in judgment, and not from your soul, and you have suffered also, * * but light is dawning, and you will one day see the silver lining to the dark cloud that years ago settled upon your home circle.

I have been with you and stood by you in your sorrows and troubles, and in your secret sorrow, but, my brother, all shall work together for good, even in this. I will come again to you, and believe me, I can help you to feel the sunbeam near you.

My brother, consider well your last enter-

prise, and do not trust Mr. * * too far, with all you now contemplate to engage in; move cautiously and slow. I think Sister * * does not feel that it is a safe investment, but be careful, and keep your eyes open. Your friend Wm. E. of East B., Me. * * says, tell him to lay up his treasure in heaven by doing good here, through lifting up those who have fallen by the way, extending to them a helping hand. Your head is silvered over with the frost of many winters, and in due time you will be ripe for the kingdom that your deeds and aspirations have made for you here. See to it, my friend, that you have not to return to earth, and make up any part left undone.

Old friend, many spirit friends are with you, and in all things remember, judge not harshly lest you also be judged. Your sister, Sarah, is very pure and happy and can come very near to you and yours, therefore, open your heart to receive her, as she will be a heavenly guest.

My brother, we all regret to leave, when we can send forth our thoughts or communicate with our loved ones on earth, and if you will receive us we will come again. We all love thee as ever; you know who all implies, and all join with me in soul love to him who loved us all when on earth we lived. Ever thine, evermore,
Sister SARAH.

Test Department.

Every statement in this department can be depended on as strictly true and without exaggeration. We must not only have the name of the medium through whom the test may be given, but we must have reliable proof of the truth of such statements.

THE TEST.

Sitting in the parlor of Dr. J., at London, O., on the afternoon of the 4th ult., we saw by Mrs. T. a woman, fully describing her, giving her age and when she knew her. Then there came into the room a second woman, unlike the first, younger and fairer. We stated:

"These are old acquaintances of yours; they are mother and daughter, and they once owned this property, or had an interest in it. What do you know of this statement?"

After some questions by Dr. J. and his lady, as well as by Mrs. T., she replied:

"I remember these women you have described, very well. The old lady came here a great many years ago, and owned this property. She lived in a little shanty building that stood in the corner of the lot, just there. We used to go to her to have our fortunes told. The younger woman was her daughter; they lived alone, and were very peculiar people; they moved from here to Virginia when I was quite young."

No. 2. To Mrs. T.: "There is with you a man; he is spare and near six feet in height." We then fully described him, stating that if we saw a good picture of him we could identify it. This man is your husband. Subsequently we saw his photograph and identified it. All of which proved true.

No. 3. We saw by Mrs. McC. the spirit of a young woman, carefully describing her, stating this is your daughter, giving time of death. Subsequently the lady put into our hand a large photographic album; on looking it through we pointed out two photo-pictures, stating, these were taken from the face of the spirit we saw by you. Again we were sustained.

No. 4. By Dr. T. we saw a man, a soldier, fully describing him, together with others, that were identified.

We gave many fine, very fine, tests at London that were readily identified.

At Lotus, Ind., we gave many fine tests, which were identified; some were not.

To Mr. G., who was very much of a skeptic, we saw by him a spirit woman, fully describing her, giving age, etc., stating, You knew this woman at the time you were 19 years old, and there occurred with her a circumstance that must have impressed your mind vividly. She was not your wife or sweetheart, yet there occurred that with her that fixes her attention upon you, and she is here with you.

Mr. G. was much affected by the statement. He subsequently made the following statement to us: "At the age you refer to I knew the young lady you described, and thought very well of her. I was at the time living in the family of her father; while in the family there occurred one of those outrageous deeds that disturbs the even tenor of life. This young girl was found to be with child, and there were three persons between whom rested the pater-

nity of the child. I was one of those persons; knowing my innocence, I determined to remain on hand until the finale. It came, and the father of the girl proved to be the father of the child. It was a fearful thing to fix the crime upon the girl's father, and yet it was done. She is dead, and yet you saw her, named and described her as correctly as I could; and I know that there is not in this community one single person besides myself that knew of this thing. How can I account for it?"

Sitting in the home of Asher Williams, Esq., watching the children in their gambols, we saw a woman moving among them, it was their spirit mother. To us it was a delightful scene to see her exercising a watchful, motherly care over these little ones; then, to see her take her place beside her husband or sister. One of the little ones hurt his toe and cried; instantly the mother was at his side, and as he sat there weeping she stooped and examined his foot with all the solicitude of the mother. All of the children, including my own darling William, who had been to New York with me, were engaged in making soap bubbles; some little dispute arose, one of the children showed anger; instantly this spirit mother was with them, and seemingly had power to control the bitter feeling and banish it from them. Then turning to me she smiled as she stooped and kissed my own little one; then turning to her little girl she gave such an exhibit of motherly care and love that my soul responded in tears to the grand display of maternal and heavenly love.

And then I thought of my own dear mother, long an angel in heaven, and in soul I heard her gentle voice singing the cradle song of my childhood:

"Hush my dear, lie still and slumber,
Holy angels guard thy bed;
Heavenly blessings without number
Gently showered about thy head."

And now, at 57 years of age, we were realizing the burden of the song in this display of maternal love, and as we saw this divine scene we felt that we were very nigh unto heaven.

No. 6. At Chicago, and during the Fourth Annual Convention of the Northern Illinois Association of Spiritualists, we saw by a man a spirit woman, fully and minutely describing her. We said, Beyond the possibility of retreat, we say this woman is your wife.

"I have buried a wife; she is dead."

No. 7. To a lady: There is with you two spirits; one, a girl, died at 7 years of age, now 17 years old. The other, a boy of five. What do you know of them?

"They are mine; I recognize them both."

Thus, for an hour on Sunday night, June 13th, we gave test on test, until 47 were identified, were on record, and 7 that were not.

God is good, and the angel world all around us. Let us live correctly that we may share their company for all time.

We visited Terre Haute, Ind., on the 17th and 18th inst., gave one lecture and one seance to a small but orderly and intelligent audience. Our lecture was well received and gave general satisfaction. Our seance, although well spoken and full of interest, was not a success, that is, it did not come up to the standard of our lecture-seances. We gave some seventy or eighty statements as tests, twenty-one of them failures, or denied by those to whom we gave them.

To illustrate, one of our failures was as follows: We saw, by a man who sat with his family near him, a spirit man, fully describing him, giving his age as 75, saying, "We believe this man to belong to your wife's family, and believe he is her father. In fact he resembles the woman sitting on your right very much indeed. He holds in his hand a package of letters or paper that refer to some past event, or property right. We feel that there occurred in a fearful manner, in fact involving the family of yourself or your wife's family in a fearful manner. What have you to say about this?"

The man replied, "I know nothing whatever of this matter, and have no knowledge of it."

"Is the woman on your right your wife?"

"Yes, she is."

"Will she answer?"

The woman replied, "I do not recognize the spirit or the statement as belonging to my father's family."

"Will you describe your father?"

She did so.

We promptly replied, "This spirit is not your father."

The spirit again stood by the group, and seemed anxious to be identified.

We then said, "This spirit has a strong resemblance to you, in fact is like you."

Dr. M., who was looking on, observed, "When you were describing this spirit I observed the marked resemblance to the lady you have pointed out."

We then asked, "Will the lady describe the mother's father?"

After a moment she said, "You have fully described my grandfather on my mother's side. The family were from North Carolina, and long years ago, in his early life, there occurred an affair that compelled my grandfather to leave his home. The resemblance in me to him was very marked, and we are very much alike. And there was an affair in the past that wronged him and affected his whole life."

After meeting, a prominent doctor came to us, saying, "The lady you referred to says that all you told her of her grandfather was and is true, only it was the grandfather on the mother's side, and not her father."

"It was to her a fine test."

Thus, readers, many tests we give are counted failures, when in fact they are true, and the error rests with us in not fully understanding all that we see or hear.

A second test we gave was as follows: To Dr. M. There is with you a spirit which we cannot locate. We described him. We feel a fearful blow on the right side of the head—here. We refrained from giving this publicly for the reason that we could not fully identify it with you. Can you give us any information in regard thereto?

"It is true. I knew the man well; he was from Louisville, Ky., and died at my house; he fell through a hatchway in a floor, striking on his head as you have said, from the effects of which he died. The case is a marked one."

A third test case was given to Mr. Dean, which was fully corroborated.

The *Gazette* reporter was next selected. We read his character closely, fully describing his father and mother, giving one incident of life, stating, "This incident involved change, taking you away from home; this change affected your whole life: it occurred when you were sixteen years old. This young man has eminent qualities for civil engineering; for that reason he cannot be lost."

"You are wrong in the date referred to; it occurred when I was thirteen, not sixteen. You are right in regard to my character, antecedents of family, and all other points, save my qualifications for engineering; I never had any taste for it whatever, and it has ever been my ambition to be just what I am, a reporter."

We asked, "Are you ever lost?"

"No, sir; never."

"If you see a point of land, bluff, or promontory, do you remember it?"

"Yes, sir; it is a marked trait with me, locality."

"Those are the very things requisite for engineering."

A fourth person we read very carefully, by magnetic telegraphing. Among other things, we stated, "At 18 or 19 years of age we feel a deep, unpleasant melancholy coming over us; we feel very much depressed and bitter." We then fully described a home-scene, a man and woman, and the effect this had on him, and that it had always affected his life.

"You are right in every particular."

Thus for an hour and a half we read character, described spirits, located diseases, and gave dates, until we scored some eighty, with twenty-one failures. Was the meeting a failure?

Mrs. Stewart, the great materializing medium, lives at Terre Haute; we had heard so much that we expected to be able to record some astounding phenomena in the line of materialization, but the medium was sick and unable to give a seance for materialization. We shall visit her again in the course of the fall, and will then report. She is in the hands of true friends, and those who will care for her, and if she is able to deceive the Terre Haute people let her do so, for from all reports she beats the Jews altogether.

There are plenty of Spiritualists in Terre Haute, and many Free-thinkers. The attendance at Spiritual meetings is small, our audience not exceeding eighty. When we spoke here several years ago we had a much better audience. Why this falling off in the interest in lectures?

INTER-STATE CAMP MEETING.

HELD AT DUBUQUE, IOWA, FROM JUNE 29TH TO JULY 5TH, INCLUSIVE.

The three States especially invited were Illinois, Wisconsin, and Iowa. The spot selected was a beautiful grove in the suburbs of the city, and convenient of access. Every preparation for the accommodation of visitors was made by the thoughtful managers, Dr. C. P. Sandford, of Iowa City, and W. Chandler, of Dubuque.

The meeting fairly commenced on Wednesday morning, the 30th ult., with quite a good attendance, and the assembly proceeded to business by electing Dr. C. P. Sandford, of Iowa City, President; Mrs. H. Morse, of Dubuque, Vice-President; and Alonzo Wardall, of St. Ansgar, Iowa, Secretary. Committees on programme, finances, etc., were also appointed. Many talented lecturers from abroad were present, among them being J. M. Peebles, of New Jersey, G. B. Stebbins, of Detroit, Mich.; Samuel Maxwell, of Chicago, Ill., Mrs. M. H. Parry, of Beloit, Wis., Mrs. Julia H. Severance, of Milwaukee, Wis., E. V. Wilson, of Illinois, Judge Holbrook, of Chicago, etc., etc., whilst our home talent—and we have many gifted speakers—was fairly represented by Asa Warren, of Dubuque, and Mrs. H. Morse, Mr. H. H. Brown, and Mr. J. W. Kenyon, State missionaries. Our President, who is also a State missionary, added his mite whenever the case required it. Taken altogether, there was little danger of our suffering for want of speakers—in fact, there were so many it was a difficult and delicate matter for the Committee to prepare the programme of exercises in a manner which should do justice to all. Although this Committee labored faithfully and conscientiously, we fear some of the speakers felt as though they were not appreciated; to such the Committee desire to state that it was not an error of the heart, but of the judgment, or perhaps it would be more Orthodox to attribute it to the interposition of Providence, in sending so much rain as to seriously curtail the programme, and thus crowd out several speakers whom we should gladly have heard.

The Committee's programme divided the time as follows: A. M., 9 to 10½, conference, ten minute speeches; 10½ to 12, lecture; P. M., 2 to 3, lecture; 3 to 4, conference; and 5 to 6, lecture; the balance of the time being given up to social interchange, holding circles and attending seances, of which there were several held nightly by some of the public mediums present.

The principal part of the speaking was done by J. M. Peebles, G. B. Stebbins, and Mrs. Parry. I believe there was but one verdict in reference to their speaking, and that was a unanimous and hearty approval. I wish I could give an outline of their lectures, but space forbids even the headings. Mr. Peebles' lecture on "What I Saw in the Orient," drew a large audience on Sunday afternoon, and held them in the closest attention; he also exhibited thirty-three finely finished portraits of representative men of the countries he was lecturing on. Mrs. Julia H. Severance, of Milwaukee, also delivered a lecture Saturday night, entitled "My Religion."

After her lecture, it was given out that G. B. Stebbins would review it on the morning of Sunday, which he did in a most effectual manner in the presence of a large audience, which came out to hear him.

The Fourth of July oration, delivered on Monday, by E. V. Wilson, was a grand effort. Subject, "Rise and Progress of the United States of America." He was controlled by an intelligence purporting to be Thomas Paine, and held the audience for an hour and a half, in spite of a drizzling rain, fairly spell-bound by his eloquence.

Judge Holbrook, of Chicago, introduced a resolution looking toward the representation of Spiritualism at the Centennial next year. It was accepted, and a committee, consisting of E. Holbrook, Chicago; Julia H. Severance, Milwaukee; W. Chandler, Dubuque; Joel P. Davis, Des Moines; and William Drury, New Boston, Ill., were appointed to confer with other committees, and bring the matter before the public.

The meeting was not a success numerically, owing to the protracted wet weather, which commenced some two weeks before, and continued through the entire week of the meeting, not giving us one really fine day; but we had a grand good time, despite the weather, every one coming with a determination to have a good time; and we had it. We were treated very fairly by the Dubuque papers. They kept reporters on the ground, and gave quite full reports daily of the sayings and doings of the "Spiritualists." The *Times* especially won golden opinions for its fairness and courtesy. Mr. Creary, one of its editors, who wouldn't be a Spiritualist if he could help it, made one of the most telling ten-minute speeches of the session, and our conferences were enlivened by many racy ones, and some sharp recontres.

Want of space forbids further mention of many points of interest. The meeting adjourned *sine die* in the midst of a dismal rain, at 5 P. M., on Monday night.

ALONZO WARDALL,
Dubuque, Iowa, July 6, 1875.
—Banner of Light.

Subscribe for THE SPIRITUALIST AT WORK, the best Spiritual paper in the world, of its size. Come, help sustain it.

It is only the foul that are hunting after filth. The pure in heart take no pleasure in scandal-mongering.—*Kingdom of Heaven, 1874.*

O DAY, SO FAIR! O DAY, SO MILD!

O day, so fair! O day, so mild!
A world of light air bringing!
Sweet flowers in the May-field smil'd,
And merry birds were singing;
When first I felt, like ivy wild,
Thy heart about me clinging.

The steeple stood conceal'd in green;
The chestnut trees were swaying—
Their tops, in converse with the wind,
The sweetest things were saying;
While dreamily we two, unseen,
Lay listening to their wooing.

We watch'd the clouds in silent flight,—
The twigs and branches waving,
The tiny flakes of bright sunlight
Among their shadows playing;
We watch'd our thought, in our despite
Into tender fancies straying.

We thought of the year, O long since fled,
When, over the ruthless sea,
I bore thy trusty heart away,
And left my own with thee;
We thought of that balmy, vernal day,
We met on the daisied lea.

And castle, tower, and hill, and vale,
A strange enchantment bore,
For the essence of some weird old tale,
Like a perfume, floated o'er,
And mantling all, like a moon-beam pale,
Was thy softest smile of yore.

And through all these years, in memory
shrin'd,
No beauty has fled thy face,
And a lovelier image on my mind
Conception could not trace,
And the day we met, like gold refined,
Shines e'er with a tender grace.
—From the German.

SPIRIT LETTER, No. 4.

March 21, 1871.

We know no night and no day, Pa, only when we learn to take material cognizance of our mortal friends. But oh, we do have so much that is true and beautiful here, that you do not know anything about. You think it is hard work to make the garments you wear and find the food you eat, but we think it is all pleasant, and we enjoy it. Your system of labor has a Spiritual significance, if you only do what you like best to do and what you enjoy doing. We do that too. But the only coin and currency we use is love and good will. We create for the love of creating—and now I have used the wrong word; I mean, we form, we aggregate, we collect together, the particles which make up different images and representations of beauty, for the love of forming and for the pleasure and delight they give to others. We intend to form schools of such design as this among you on the earth sphere soon.

Avarice is one of the hardest and lowest vices we have to contend with, but it makes individuals happy in a certain way. We study human passions, prejudices, and powers, that we may thereby aid humanity, and all the lower or mechanical phases of mediumship are but the first weak toddling steps toward a comprehension of spirit power. You have learned the first principles of our teachings, and I sometimes wish you could write down all your experience, or at least the prominent steps, for twenty years, when you first felt the faint impulses of mingled curiosity, and hope, and faith stirring in your heart, for I cannot find that you were ever very bitterly opposed to this thing, Pa; but you have not time and patience to be writing these things down in words, so I tell what I mean to do. Now I have learned to write, I really begin to like it, for when I cannot be manifesting to you, I come very near you in spirit, and you think about something I have said, and you take out your little letters and I hear you think over the ideas I have so imperfectly given, and you feel happier, and I am glad I learned to write.

I suppose it would be of little use for me to try to write for any stated time or at any great length, through this unreliable, uneasy waif, who has no home and no one to anchor at, but I want to find some quiet, mediumistic person who will be patient and write down what I tell her, and keep still long enough so that I may know where to find her, and then I will write for two or three hours every day, commencing with the first rap that woke an echo and a question in your brain, and going on through the various phases of healing, developing, speaking, and writing, until the day when you plainly, clearly, and distinctly see a spirit, and recognize it. I do not know who you will see first, perhaps some stranger, if we cannot control your nerves so as to make it possible for you to recognize us at first; but I know Ma never will be satisfied until you see her.

But I am glad to come so near you, to write so much and so plainly, and I keep looking for other opportunities to approach you, and other methods of communicating that I may learn more of the world, more of life, and more of my own powers and possibilities.

Your own ARLAKEN.

For the Spiritualist at Work.

WESTERN FEMALE SEMINARY.

BRO. WILSON, the enclosed "Historical Sketch" is the 19th page of the 20th annual catalogue of the Western (Presbyterian) Female Seminary, from which let us lift the veil and divine the interpretation of these mysteries of God, letting in a little of the light of infidel reason.

"The strong desire of a few hearts to bring the means of a thorough Christian Education within the reach of all, resulted in the incorporation of the Western Female Seminary in July, 1853. The work upon the edifice was commenced the following August. Soon after this the financial crisis, which agitated the commercial world, was reached, and the work of raising funds proved to be one of emphatic faith and prayer. Often, for a few days, suspension for want of funds would seem inevitable, but as often, manifestly in direct answer to prayer, the needed aid came. By the goodness of God, in September, 1855, the building was opened for the reception of pupils and most solemnly dedicated to Him for whose service it had been erected. For four years and four months it moved prosperously on. The dews of Divine Grace had gently and quietly fallen upon the family from the first week. In the midst of a most precious outpouring of God's Spirit, while some had just chosen Christ as their only Savior, and others were 'almost persuaded,' on the night of the 13th of January, 1860, the buildings were destroyed by fire, originating under the roof, from a defective flue. A new and more commodious building was immediately commenced, and again, amid financial commotions and distracting political agitations, the work went on while the unceasing prayers of its friends went up to Him who was its founder. To Him be all the praise that in 1861 this magnificent house was ready for pupils, and waiting to be given back to God in all its symmetry and completeness. The General Assembly of the New School Presbyterian Church being in session in Cincinnati, the following May, were invited to come and unite with the officers, pupils and friends of the Institution in the hearty and devout consecration of the beautiful structure. The presence of over three hundred clergymen, from all parts of the land, contributed to the making of the occasion one of peculiar and precious interest; and from that day, to and through the fearful night of April 6, 1871, we were never without visible tokens of the Invisible Presence. Never were we more closely folded in the arms of His protecting care than on that appalling occasion when, for a second time, our house was burned to the ground. Owing to the construction of the building, and the fact that the fire originated in the sub-basement, the smoke was taken almost simultaneously to every room, through the heating flues. The story is soon told. The sudden alarm, the almost fruitless efforts, through the suffocating smoke which had previously filled the corridors, to reach any room where precious lives were felt to be in peril, and then each one was driven into the open air to find that the Unseen Friend had safely led every dear one out of danger without the loss or fatal injury of a single one. To Him be all the praise for His wonderful deliverance."

Then, Ist, "God who doeth all things well" put it into the hearts of His people to build a seminary.

2nd. He sent a financial crisis, which really crippled His people in their efforts to do His will.

3rd. He sent the money to finish up the work in direct answer to prayer.

4th. During a precious outpouring of His spirit, He burnt the house down and smoked them out.

5th. He put it into their hearts to try again.

6th. He answered the unceasing prayers of His people and they erected another house.

7th. To Him be all the praise that in 1861 this magnificent house was ready for pupils.

8th. He received back His own house from the trustees.

9th. He moved the hearts of the "New School Element" who sent three hundred ambassadors to their relief, making it an occasion of peculiar interest, as well as to help consecrate it to His service, and behold, all was "very good."

10th. He never left it without visible tokens of His invisible presence.

11th. But He burnt it down and smoked them out again, to find their invisible friend "not in houses made with hands," but when He was folding them closer in His arms and showering upon them the dews of divine grace, presto, He made them smell fire again, and thrust them from His arms into the embraces of a cold and heartless world.

12th. To Him be all the praise for His wonderful deliverance.

13th. Behold, "He doeth all things well." "The horse and his rider are all in the sea."

C. D. GRIMES.

Sturgis, Mich., July 2, 1875.

For the Spiritualist at Work.

FRIEND WILSON: In the platform presented by you in No. 22, you have made the base so plain, that a wayfaring man, like myself, need not mistake it. A great first cause to be recognised as a standard of law and order, to be revered and worshipped as a God, is a base the most rigid orthodox will hardly find fault with, as upon it all the despotisms that have ever cursed our earth are founded; despotisms that have no more affinity with the principles upon which our government is founded, or regard for individual rights, than fire has for water, or Dr. Talmage for Spiritualism. It is a mystery too deep for me to fathom why Spiritualists, with the history of the past before them, and the increasing discords in their own ranks, the numerous sects and isms that belief in a cause that is supreme over effects has produced, each sure they are right and all others wrong, still cling to it with the tenacity of drowning men to straws, or as though a conscious existence beyond the grave depended upon it. If there are exceptions to nature's laws, they are no more reliable than the laws of man. If not, the simple fact that the visible and invisible are born of each other would seem sufficient evidence that action balanced by reaction is the motive power of all, and I have yet to see evidence drawn from nature, to the contrary. If higher numbers are combinations of lower ones and could not exist independent of them, why not the same law apply to higher grades of being, is a question I have often asked, but, as yet, failed to get an answer. Our republic is based upon the principle that the powers of government are derived from the governed. The forty odd millions of males and females constitute the elements from which all its powers are derived. Now this is a local application of a universal law, or a rebellion against it, and on this simple fact hangs its future destinies.

If we are dependent on a being that is independent of us, the mere tools of despotic power, the sooner we admit it and sneak back to primal elements, the better for all concerned. If, on the contrary, the powers of government are derived from the governed, as asserted in our bill of rights, and which is demonstrated in every organic form, is it not about time that Spiritualism was detached from the tail of the orthodox kite and transferred to naturalism, as the ultimate of Spiritualism?

Cause and effect, inseparable and convertible, the power of government derived from the governed, instead of from a source that is independent of them, and Gold, with or without the l, a myth that has held the many in abject subjection to the few in all past ages of our planet. Prof. Yeomans, in his introduction to the correlation and conservation of forces, says: "Some seize the coming thought so long before it is developed in the general consciousness, that its announcement is entirely unappreciated and unheeded." If the coming thought is not a balance by interchange of the elements and forces of nature, then all nature is one grand lie, as no healthy being ever did or can exist in which the forces that constitute it are unbalanced, and the world is challenged to give evidence of one. Cause and effect, inseparable and convertible, vs. a cause that is independent of effects, is the future battle ground of contending factions, and friend Wilson is sure to be in the front rank, on one side or the other. Which will it be?

Respectfully, J. TINNEY.

Westfield, N. Y., July 4, 1875.

REPLY TO MR. SHERMAN.

I think you ask questions not in the power of mortals to answer; yet, I suppose your object is to elicit truth. Such is my object in this reply, and trust it will be kindly received. Considering it poor logic to answer questions by asking them, will endeavor to avoid them and urge facts we know exist, with reasonable inferences therefrom.

1. We know life exists, and is manifest in human, animal, insect and the vegetable creation, and is called positive; negative, in rocks, minerals, etc.

2. We know the cause of all worlds and things is ascribed to God as the author.

3. We know many conclude the world and all things never had any beginning, and no God.

4. We know many conclude all consciousness ceases at death, while millions conclude the reverse.

5. The foregoing being facts, and also that

air, light and life are invisible essences, reasonable deductions are now in order.

You say, "There is nothing in the broad universe but matter," therefore it is incumbent on you "to show in a plain logical manner" your reasons for such a sweeping assertion. Matter is in air, light, life, and in billions and millions of miles of space, you aver.

6. Humanity can reason only from a conviction of what can be conceived; therefore,

7. How, when, and by what power this, and all worlds and things were produced, has baffled the human mind in all past time, as to day.

8. The operations of nature show us that like produces its like in all things, having positive life; negative life being inert, hence,

9. Life from life, it being impossible to conceive how any thing could now exist without life to produce it, and sustain it. But what is life, and its cause, is immediately asked? To comprehend life, or its cause, has tried minds of vast research, deep acumen, and profound wisdom, in all past time, the result being a decided conviction that it is not within the grasp of the human intellect to learn from whence all entities come, or whither they go.

10. It is sufficient for me to think life is the cause of all, in giving evident marks of design and contrivance, their effects being constantly perceptible. If I cannot comprehend life, I see its effects, and cannot conceive how inert matter could produce all things, especially male and female with all their wonderful powers as manifested all over the world, the invisible mind, actually being the first, or original cause of all movable things.

11. This world we inhabit may have had thousands of worlds preceding it, and millions of living entities also, for all known to the contrary; for, as the atmosphere is found to be full of living substances, millions of animal life and sexes may have been produced simultaneously in place of the Mosaic account, written 2433 years after the creation of Adam for Bible chronology, etc.

12. Let an apple seed, or the seed of any thing, be placed in soil its nature demands, and its like ultimately appears, the seed only having life, the balance none.

If it be admitted that life is the cause of matter, and not matter the cause of life, then it will plainly be perceived that "life endlessly manifests itself in matter," with really no creation, for the apple and its seed (or any thing else), had a prototype—perhaps co-eval with life itself, such preceding all living things today—simultaneously, and may have been from eternity, or brought into present conditions within the last ten thousand or more years for all known to the contrary. It is useless to speculate.

13. Although matter is necessary for any manifestations of mind, yet such seems no bar to their being distinct and separate in essence, as much as a fish is from a bird, or either from a tree, or an apple seed from the apple.

14. As all humanity differ externally, or in their physiognomy, it is reasonable to suppose they do spiritually, or in internal perceptions. That such is the fact, is proven by expressions daily everywhere; and, such must be expected to exist after life leaves the body, and as it is generally admitted, that anything now existing cannot be annihilated by any change of form, it is reasonable to suppose the thinking principle will retain a consciousness unimpaired, after its separation from the body.

15. The odor arising from many animals and vegetables are well known as inherent in them, so also of the temper and dispositions, loves, hates, etc. Each of these are invisible, and appear to be the real essence and life of each, proving the Pythagorean doctrine of the Metempsychosis to be as good as the best—until a better appears, and the idea tenable, that Alexander was a prototype of Caesar, and Bonaparte that of Alexander, and Christ that of Socrates. But,

16. If "there is nothing in the broad universe but matter," and the all of all humanity becomes incorporated with its separate essence at death, then all human aspirations will result in being on a level with flesh, bone, muscle, nerves, and even the dung hill and the atoms of earth as the finale.

17. Truth is truth, whether it comes from man, devil, his imps, or some weaker or stronger power, hence, if humanity would confine their investigations to nature (which is more than enough for a life time), and quit using the word God and Devil, it would seem that truth would be more rapidly made to appear.

18. And, that it may appear in glory and majesty, each must learn to bear and forbear, with an entire feeling that all have equal privileges, and none to say he is right and others wrong, and

19. All should have an earnest wish for the welfare and happiness of all humanity. Such is the sincere wish of their friend,

A. B. CHURCH.

Columbus, Ind., July, 1875.

SPEECH OF MRS. DR. SEVERANCE.

We give this week the speech of Juliet H. Severance, M. D., as reported in the columns of the *Dubuque Times* of the 4th of July. Mrs. Severance was congratulated by all present for this able and eloquent discourse. We heard the reporters speak of it in the highest terms, and it certainly occupies a larger space in the *Times* than any other speech made during the camp-meeting. We ask our readers to read it carefully and then judge of its merits.

A LIVE FREE-LOVER TAKES THE CAMP-MEETING CAPTIVE.

The d—l was to pay on the camp-ground yesterday. Even during the afternoon preceding, a close observer might have felt the presence of "inharmonious elements," and heard the murmurings and mutterings of coming thunder. All this was kept quiet, so far as possible, both from outsiders and from the "common herd" of Spiritualists; but it finally became too general and intense to be entirely suppressed. All day it was the uppermost thought in the minds of the managers and leading spirits, though it did not come to its climax till the close of the day—till which time we at present dismiss the subject.

But the worst was yet to come. In Milwaukee lives a Mrs. Severance. She is a woman of strong and positive character, and an excellent speaker. But it was currently reported that she was an advocate of free-love, and that when she opened her mouth it was not to utter ambiguous platitudes. Some of the managers didn't want her here. Some of them did. Somebody invited her to come, although no arrangements had been made for her to speak. She came. Then also came the tug of war. One party said, "This is a free platform, and from it Mrs. Severance shall be heard, if she will speak." Another party said, "Not by our consent shall a Spiritualist camp-meeting be made an occasion of promulgating free-love." The discussion grew fierce. Some said if she could not be heard on the camp-ground, she could be heard off the camp-ground. Finally the friends of Mrs. Severance, combined with the friends of free speech, carried the day; Mrs. Parry let herself out from the last afternoon hour, and Mrs. Severance was let in. She arose, a handsome, well-proportioned, black-haired woman, apparently a little under forty, with a glance in her eye and a tremor in her voice as if she were aching for an immediate settlement of all contested questions between herself and the 1,287,429,942 people in the world who opposed and disagreed with her. Her speech was perfect in arrangement, and she wasted no time in paving the way to the vital portion of her subject, and indulged in no circuitous methods of whipping the devil around the stump.

Her subject was, "My Religion." As our souls develop, our language must have new interpretations. As our ideas regarding religion advance, a new and advanced signification of the word is necessary. * * First, it was a part of her religion to understand physiology and practice nature's laws, so as to have a sound body, free from aches and pains and diseases, and fit to perform the duties of life. There can be no thoroughly sound mind without a sound body. The brain, the organ of mind, is a material substance, made up of what we eat and digest and assimilate; and if our brain be formed in its very tissues of gross and impure material, gross and impure thoughts and conduct will be the inevitable result. If we can learn how to secure perfect bodies, free from pain, fit instruments for the work allotted to us to do, it would be of more consequence than all the discussions about God that I ever heard; better than all the descriptions of a beautiful future that I ever heard; for we never can have a beautiful future until we can manage in some way to have a beautiful *now*. The first article in my religion is to try to help myself to a higher, stronger, grander womanhood, and then I shall be the better able to help others to be better men and women.

But my religion goes back of this. I have heard some Spiritualists here telling how glorious a thing it is to bring to a mourning mother's bereaved heart the consolation that her child, who has been torn from her arms, still lives, and can commune with her. I tell you it is a far more glorious thing to teach that mother how to rear her child so that it shall not be torn from her arms at all. We have been told how children that are low and depraved can be led upward to a higher life. But a far better thing it is to teach them how to bring into the world children capable of high development. Children are born, stamped with habits, tastes, passions, that cause themselves and others suffering through life, from the ignorance of parents. If it is a good thing for a man in a pulpit to preach regeneration, it is a good thing for a woman on a platform to

teach generation. For it is a much easier thing to generate a child properly than to regenerate it effectively after it has been improperly generated. I know some of you will think it is a terrible thing for a woman to handle a question of this sort in public, but it seems to me that if there is any subject that is perfectly pure and sacred and holy, and that should be studied understandingly, it is that of generation. In order to accomplish proper generation, one thing is essential: Woman must have the control of her own person.

But you will say this is "Free-love." Yes, it is free-love—a word as dear to my heart as any in the English language. I glory in being a free-lover; and should any one ever deny in my behalf that I am a free-lover I shall feel grossly slandered. Every man and woman must be one of two things: either a free-lover or an advocate of enforced lust. The catalogue is brief but exhaustive. If he believes that only willing persons should come into the close relationship of love, that is free love. But if he believes that two persons should enter into the relation, the closest and most sacred, when one of the parties thereto is unwilling, he believes in enforced lust. * * I know that the majority of persons are terrified at the word free-love. They are not afraid regarding themselves, but it would never do for others! I never saw a man who would pay himself so poor a compliment as to say that he could not himself live all right; but then there was his neighbor, for whom it would be very unsafe. But when you went to his neighbor you found him equally sure that he could lead a pure, unsullied life in freedom; but there was his neighbor, and so on. * * But we are told that maidens would be debauched, and matrons insulted everywhere. Well, now it seems to me that I have heard of things of that kind, of the separation of husband and wife, of social corruption, wide-spread and terrible, in society as it is—and we have never had social freedom yet. * * I have an idea that when free-love becomes common, we shall have a parallel case to that when our negro slaves were emancipated. Timid ones prophesied that our daughters would all be marrying "niggers," that amalgamation would become universal, that a terrible condition of things would result. But they forgot that the condition they so much feared was being actualized every day in slavery; and that there is not half so much amalgamation now as then. So in social freedom. There would not be half so many wives deserting husbands, and husbands deserting wives as now; there would not be so many sickly-faced women as now; there would be more pure and loving and happy women than now; for when lifted from slavery, the possibility to live in purity would be achieved—and there is no such possibility to-day. * *

Does it become no longer a sin to outrage a woman, to wreck her health and drag her down to death, because some minister or justice of the peace has given permission? Have they any more concern in the matter than the woman has, that they and not she should decide what disposal she would make of her own body? * * Children born in free-love would be no such distorted, deformed children, physically, mentally, and morally, as we see to-day—hated before birth, destroyed in embryo, or living only to be a curse to themselves and the world. * * In free-love, husbands and wives—more especially husbands—instead of feeling that since they are married they *own* each other, would feel that mutual attraction was the only law that bound them; they would be more careful how they treated each other; they would respect themselves and each other as free men and free women, and life would be one continued courtship. * * When I hear a man or a woman saying that in social freedom men and women would become promiscuous—the men may answer for themselves, but I tell you that is a libel on womanhood. * *

Here the speaker referred to woman's pecuniary dependence upon man, and told a story of a woman in Illinois, where she stopped, who told her to look up her things, or her son would steal them. On becoming better acquainted, the speaker asked of the woman an explanation, and learned that before that boy's birth the mother was sensitive about asking her husband for money, and used to quietly and secretly take what change she could find about her husband's pockets—and stamped her son as a thief for life. This led to the subject of the treatment of criminals as persons morally diseased, confining them if necessary for the safety of society, but surrounding them with elevating influences, and on their becoming cured and re-entering society, welcoming them as we welcome one recovered from any physical disease. * * She urged that mothers should not bring up boys and girls in ignorance of those things most nearly concerning their temporal and eternal welfare. If you have sons and daughters, loving them as every mother loves her sons and daughters, take them to your heart of hearts, tell them of the natural laws of being, of the consequences of the violation of those laws, of the habits that are thrusting thousands into premature graves, and ruining tens of thousands for life. Teach them that everything about the human body, this beautiful and divinely-built tabernacle of the soul, is pure and sacred, every organ made for noble uses. Teach them to look upon themselves with the eye of scientific truth; lift them above the low blackguardism that now envelops them, because they are left to learn from the blackguards in the streets the truths which they should learn from their mother's pure lips. * *

To these Spiritualists I must say a few words in truth and love. There are some of you who

out-do the orthodox in preaching one thing and practicing another. You say, "Our platform is free, toleration is our motto," and in the next breath you say, "This person does not believe as we do, and shall not speak on our platform!" * * I know there has been some inharmonious here; but I do not feel so very bad about that. Where life is, there is individuality; where individuality is there must sometimes be inharmonious. If we can have life and harmony both, let us have them; if we can't, let us have life anyhow. The most harmonious place I ever was in was a graveyard! * * What does the toleration amount to that will tolerate only those who will say nothing except what we ourselves believe? What shall it profit us to listen only to those whose speech is but an echo of our own sentiments? * * With a grand piece of poetry and an appeal to live the highest and purest of lives the speaker closed amid vigorous applause from one portion of the crowd, and the very ominous silence of another portion.

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A Quarterly Convention of Mediums, Speakers, and others will be held in the city of Lockport, N. Y., Saturday and Sunday, Aug. 7th and 8th, commencing each day at 10 a.m., and holding morning, afternoon, and evening sessions.

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June 24, 1875.

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To all whom it may concern: WHEREAS, our paper, THE SPIRITUALIST AT WORK, now has over seventeen hundred subscribers, and increasing at the rate of one hundred and fifty each month, through our own personal efforts; THEREFORE, we now inform our friends that only two columns of our paper, on the seventh, page, will be open for advertisements, at the rate of 10 cents per line for the first insertion, and 8 cents for each subsequent insertion under thirteen numbers, for advertisements containing ten lines and over. For all advertisements under ten lines, 15 cents a line for first insertion, and 10 cents a line for each subsequent insertion, payment invariably in advance. All matter for advertising must be directed to Hazlitt & Reed, 172 and 174 Clark Street, Chicago. No notice will be taken of advertisements not accompanied with the money.

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Living Department.

In this Department everything pertaining to the advancement and elevation of woman shall have a place, and our children also; who are to be the men and women of the future. What they will be, depends upon what we now teach them.

BY M. EMERSON WILSON.

Letters and communications for this department must be addressed to *M. Emerson Wilson, Lombard, Illinois*. Mothers, sisters, friends, one and all, send us *living truths*, life experiences of your own souls, and let us live our real selves, our inner life, and seem and be to each other what we really are.

FEAR NOT.

BY CALEB DUNN.

If you stand by truth and right,
Fear not!
Though the day seem dark as night
Press on bravely! by and by
You shall win prosperity—
Fear not!

There's a prize for all who strive—
Fear not!
In the path where brave men thrive;
Labor must lead to success,
If 'tis based on goodness—
Fear not!

Cowards fall beside the way—
Fear not!
But the brave shall hail the day
When the full, new-risen sun
Shall look down on prizes won—
Fear not!

Obstacles may mar your path—
Fear not!
Foes may scoff, yet scorn and wrath
Have no power to conquer you,
If to virtue you be true—
Fear not!

What if men do sometimes fail?
Fear not!
Let no doubts your mind assail;
God has given you strength and health,
Blessings better far than wealth—
Fear not!

He has given you power to do—
Fear not!
Mind to battle for the true,
Hope to lead you to success,
If you bravely onward press—
Fear not!

For the Spiritualist at Work.
A SEANCE WITH THE EDDYS.

BY MRS. M. F. GUNN.

CRITTENDEN, VT., June 22, 1875.

DEAR MRS. WILSON: As you requested me to write what I saw and heard at the Eddys, I will try to give a brief sketch of what occurred. It is all I can do; it must be seen and heard to be appreciated. I have been in five seances with Wm. Eddy, for materialization. First the spirit of Mrs. Eaton came and invited a Mr. Pricher to sit on the platform. This spirit is full of fun; she gave directions in regard to the music, she liked lively tunes, and preferred the violin. Then Honto came and danced a few moments, and wove a shawl for herself out of nothing. Then Mr. Prichard's mother stood by him, spoke to him in a whisper; he then introduced her as his mother. She gave him her hand, kissed him, gracefully bowed, and retired.

The spirit of Mrs. Eaton then remarked, "We have had a fine circle, but she would like to dance a jig." When told to do so, she stepped out of the cabinet and danced nicely. When she left, she said, "There is one here that can beat me in the dance." She came, danced splendidly, and when she left she sprang two feet into the air.

Next came the Witch of the Mountain; she has a large form, wore a light dress, had on her head a crown studded with diamonds that shone very bright. She stepped to the railing and spoke nearly ten minutes in a clear, loud voice, a lecture to women. I regret I cannot repeat it; none here could; it was splendid. I will hear here, there could be a short-hand reporter here, for there is much said that ought to be given to the world. I have just heard this remark from a man, "I would give five dollars if I had the two prayers we heard from George Dicks last evening, in a dark seance with Horatio Eddy."

There have been two dark and one light circles; in these circles there have been many spirits recognized, about forty.

Mr. Brown came out and spoke. He said they had done all that they could. There were quite a number of new comers in the circle, and some had left, and that the medium was tired. He hoped the circle would remain harmonious, as they wished to do all they could for earth friends, bid us good night, and retired.

The next evening Mrs. Eaton came as usual bent on business. Then the Lady of the Lake, a beautiful phantom, came and danced; then several Indians materialized, and were recog-

nized at once by their mediums, who were present in the audience. These were followed by spirit friends of parties present, but they gave no speech. The band controlling often speak. There is a lamp burning in the rear of the room every night. Last evening it was much nearer the cabinet, and we could see plainly all going on. We could distinctly hear every word spoken and see everything done by the spirits, even to the lifting of the curtains. There seemed to be a number together. As yet I have not seen anyone that I knew, but trust to do so.

The spirits write their names on cards, and sometimes a little note, like this, "Mother, do not feel bad about that spotted dress." The secret of this was as follows: A little girl came who had such a dress that she thought much of. The mother wished to keep it, but somehow it was disposed of, and the mother felt bad over the loss. This phenomena usually occurs in Horatio's seances, which are really wonderful, and I can tell them better than I can write them.

It is all hurly-burly here, but the very best of feelings prevail; very poor conveniences for writing. I hope you can read this. I am writing in the seance room, and hope the magnetism will go with this letter, doing you good. This letter conveys but the shadow of the real, it must be seen to be fully understood.

It is a lovely place, this, for a summer visit. We hold a circle of our own every day, as there are a number of mediums here, besides the Eddys. People come from all parts of the country. The Witch spoke for half an hour Sunday evening. Miss Lizzie Doten is here in poor health. I will enclose a lock of hair from the head of the Witch of the Mountain, that she materialized for us.

For the Spiritualist at Work.

THE TRANSITION.

BY MARY M. D. SHERMAN.

Death has been called the King of Terrors, the Grim Monster, and the dreaded enemy of mankind. To such as deem him a foe and fell destroyer, I would ask, would you be compelled to drag a sick, tottering, worn-out, and useless body a century or more; a burden to yourself and those around you? Would you hold with tenacious grasp the wife, husband, child, or friend, when disease was preying upon them, making life tedious to be borne? Could you look upon their agonies and listen to their fervent prayers for release from suffering, and pronounce the Death angel an enemy, and bid him begone? Did you ever think that a false education had dwarfed your minds upon the subject of change, or death as it is mis-called? Would you familiarize your minds with nature you would find the change a beautiful one. You would find in the Death-angel a pure, white-robed friend, who unlocks the prison-house of clay and invites the weary spirit out into the green fields of health and liberty.

This pale but blessed messenger hath alone the power to remove the bolts and bars of the material house and usher the untrammelled spirit into "the house not made with hands." A friend so kind and true should be looked upon with love and respect, instead of dread and fear; and were the minds of men abused of traditional errors, Death, or the transition hour, would be replete with interest and beauty. Death to the weary, who have made themselves ready with good works and noble deeds, is a welcome friend. To the wife, who can no longer minister to her loved ones, and who, by reason of disease, suffers untold anguish, Death comes as a gentle friend, a benefactor, with a sure promise of a resurrection from the old to the new.

Death, to the educated, is a glorious change, fraught with peace, continued existence, intensified loves and interests. It is simply a change from one condition of life to another, a marching on of the spirit to higher attainments in light, knowledge, and power. To the educated, death is nowhere, but life, busy, teeming life, is everywhere.

These thoughts were suggested to my mind, upon hearing of the change of Mrs. Martha Roberts, who for the past six months had been a terrible sufferer from cancerous affection. Upon the 18th inst. she exclaimed to her family, "Don't hold me any longer, let me go; they have come for me; let me go!" And mercifully the Deliverer bore the weary spirit from its tenement of suffering to a rest which was needed, for recuperation and unfoldment.

Adrian, June 20th.

CORRESPONDENCE.

Grand Rapids, Mich., E. S.: Money received and credited, \$1.10.

Laingsburgh, Mich., W. A. L.: Letters received all right. Mr. W. will visit C. this fall. Brooklyn, N. Y., Geo. E.: 50 cents received, thanks. Help all you can, we need it.

Joliet, Ill., Rev. W. B. of U. S. C.: Your remittance received; advertisement in this number. Help us to as many subscribers as you can.

Watseka, Ill., Asa B. R.: \$1.10 received. This friend writes, "THE SPIRITUALIST AT WORK is a good paper, I like it, and hope you will succeed in keeping it up. You are doing a good and a great work; may success attend you, for you deserve it." We thank you for words of cheer and substantial help.

Geneseo, Ill., E. B. H.: Card received; you are down as a subscriber for six months. Can't you send us two, three, or more subscribers, and oblige?

Tomah, Wis., C. H. W.: Letter received with postal order for \$4, for three new names, one renewal. We thank you, and if every subscriber would do this inside the next thirty days, our paper would appear weekly.

F. P. G. Taylor, Toronto, Ont., writes: "Your paper has been sent to me here, I think from the first number, but by whose direction I know not; but I have read it carefully, and think it worthy of trial. If any friend has sent me THE SPIRITUALIST AT WORK for the past year, in order to have me read it and digest the principles advocated through its columns, I am obliged to them and shall subscribe for the coming year." Our mutual friend, J. B. Caulkins, gave us your name and address, with six others, and we sent the paper; it was not paid for. Let each subscriber on reading this do as Bro. Taylor has, and remit us at once; we need the money very much. Terms, \$1.10 for 26 numbers, including postage.

Milwaukee, Wis., H. S. B., M. D. Our faithful friend writes: "THE SPIRITUALIST AT WORK works well, there is no mistake about that, and in due time you will have the best paper in our ranks, in size as well as spirit." All right, Bro. B., you are sound; money received.

Thos. B. W., Fruitport, Mich.: Letter received, contents noted, all right; the paper will be sent as desired.

Fair Haven, Conn., Dr. A. H.: New Gospel of Health sent; thanks for order. Circulate the book, and keep THE SPIRITUALIST AT WORK before the people.

Brownsville, Vt., Lucius S.: \$1 received for THE SPIRITUALIST AT WORK. "I believe I have read every number, so far, of this valuable paper, and I never read one paper without wanting another, and if I could I would influence many, very many, more to read your paper, for it would do them good. I wish you success in your labors of love, and be assured that you are appreciated by your sincere friend." One feature over all others is manifest in THE SPIRITUALIST AT WORK, and that is its freedom from bitterness and spleen.

Woodhull, Ill., Isaac P.: You are right, the error is ours, the account is right. Please push the circulation of our paper.

Clinton, N. Y., Mrs. Delia A.: \$1 received, credit made.

Troy, N. Y., B. S.: \$2 received; thank you.

Center Lisle, A. W. Woodruff: Your letter received, contents noted; see No. 24 of THE SPIRITUALIST AT WORK. \$1 credit.

THE LONGEVITY OF WOMEN.

The London Times says: "At the monthly meeting of the Institute of Actuaries, held recently at King's College, Somerset House, an interesting paper on the duration of female life, as distinct from that of the male sex, was read by Mr. Cornelius Walford, F. S. S. He showed that the subject was one which had not attracted much special attention till a comparatively recent period. Dr. Halley, of Breslau, who wrote in 1693, having evidently supposed both sexes to be equally long-lived. Maitland, in his 'History of London,' published in 1793, was of the opinion that the old idea of there being more females than males in the world was a fallacy, the christening of boys within the bills of mortality being three per cent. greater than those of girls. Kersboom, in his investigations into the mortality of Dutch annuitants in 1742, separated the male from the female lives; but does not appear in his tables to have noted any difference in their relative longevity. Four years later, M. Deparcieux, in his observations on the nominees of French Tontines, lays it down that the 'expectancy of life' is greater in the female than in the male at all ages; but he does not determine the precise ratio. It was the 'Equitable' Society, which, in 1762,

first approximated to the truth of the matter, by making a distinction of rates of premiums for each sex, and taking no female lives under fifty years of age as insurers, except at special rates. The well-known Dr. Price, a great authority on insurance matters, in 1771-3, speaks incidentally of 'the greater mortality of males as compared with females' as being generally acknowledged; and Brand, speaking of the 'Amicable,' says that in it 'the life of a woman as compared with that of a man is of the same proportion as two to one.'

"Mr. T. Chester, in 1783, asserted that the difference between male and female lives was in favor of the latter; and the same rule was laid down in some Swedish tables constructed by Dr. Price about the same date. It is only in the fifth edition of his work on this subject that Dr. Price appears to have woken up to the importance of the question in the interest of insurance companies. Mr. Walford then quoted the statements of the Carlisle tables, of the Parliamentary committee of 1827, of M. Quetelet, of Messrs. Bailey and Day, of Mr. Finlaison, etc., as on the whole showing that, from first to last, the expectancy of life is greater in the female than in the male sex. The same result was arrived at from certain statistics of uninsured lives among the higher and wealthier classes, which were obtained and tabulated in 1874; a result which may be expressed in the following terms, namely: that 'at every age the aggregate mortality from birth up to such age is greater among males than among females; and that out of the same number of each sex born alive, fewer males than females survive to any given age.'

"On the whole the above statement is confirmed, added the reader of the paper, by the experience of foreign countries, both on the Continent and in America. But this must be understood with some qualification for, strangely enough, while the expectancy of life is greater generally among women than men, most offices find that of a given number of insured lives more women die than men. This, however, was to be accounted for by the fact that whereas male insurers are drawn from all classes, only one small class of females, as a rule, seek to insure their lives—namely, women in a state of actual or expectant pregnancy; and here, as he believed, lay the secret of the anomaly which had been observed."

TELEGRAPHING BY SOUND.

A curious method of conveying intelligence to a distance has been practised from immemorial time in some parts of Africa, which on the whole is almost as marvellous as transmitting sentences by electricity.

In some of the native towns on the Niger an immense drain is kept for public service to convey news. By loud talking, facing the head, sonorous vibrations are propagated an immense distance—wherever there is another drain to intercept the sound, there the watchman hears sentences distinctly. It is called musical correspondence. Mr. Bowditch, an English traveler, says the same system is practiced in Alharitis and also in Accra. A tribe, known as Camaroons, have carried that kind of acoustic telegraphing to such perfection that they can whisper to a distance of miles on a drumhead. Captain Allen was seated in the cabin of his vessel, at anchor in the river one day, in conversation with a Camaroon, when he assumed the attitude of listening. On being asked what he heard, he said in poor English, "You no hear my son speak?" Neither the captain nor any of the crew could hear any sort of a sound, but the Camaroon said, "The drum speaks." It shows how the ear may be educated.

Be not ashamed to confess that you have been in the wrong. It is but owing what you need not be ashamed of, that you now have more sense than you had before, to see your error, more humility to acknowledge it, and more grace to correct it.

Edgar Poe said: "To vilify a great man is the readiest way in which a little man can himself attain greatness. The crab might have never become a constellation but for the courage it evinced in nibbling Hercules on the heel!"

There is something sublime and electric in the character of men who seek to live above the common measure of obedience to laws. Oh, how abundantly do they enjoy! And men that fall below it—how abundantly do they, in the long run, reap sorrow!

A man is by nothing so much himself as by his temper and the character of his passions and affections. If he loses what is manly and worthy in these, he is as much lost to himself as when he loses his memory and understanding.

Arsenic as a prophylactic—that is, preventive—remedy for hydrophobia, has been tried in Switzerland with surprising success. Dr. Ernest Guisan, in a dissertation lately presented to the medical faculty of Berne, says that thirteen persons in the various towns of the canton of Freiburg were bitten by a rabid dog, between the 7th and 9th of June. They were recommended to take one-twentieth of a grain of arsenic each, morning and evening, as a prophylactic measure. Eight of them followed this advice, and were not attacked by the disease. Of the remaining five, three died and two remained unaffected. The last to die was a woman who began the arsenical treatment, but soon discontinued it. According to Dr. Guisan, the arsenic should be applied to the wound as well as taken internally.